

# To the Reader

whosoever.

**G**od hath bestowed on us great prosperitie and peace with plentie of all temporall blessings that heart can wish for many yeres in this land.

Prosperitie abused hath beene the occasion of many grievous sins against the first and second table: specially of Atheisme, neglect of Gods worshippe, contempt of the worde, profanation of the Sabbath, abuse of the Sacraments, &c.

These and such like sinnes have long calied downe for iudgements from heauen upon us: and the rather, because the preaching of the worde hath little preuailed to bring us to any amendement of life.

The Epistle.

Whereupon God hath now begun to cause his iudgements to seaze upon vs, specially by plague and pestilence: and that euen in the very principall part of this lād: whereby he himselfe doeth (as Iob 36 15. saith) round vs in the care, and preach repentance to vs.

Wherefore it stands vs now in hand if euer, to looke about vs: & if wee haue not repented to begin to repent: if wee haue in former time repented, to doe it more earnestly.

If so bee that wee shall harden our hearts both against his worde and iudgements, and put farre frō vs the euill day: vndoubtedly wee must needes looke for iudgements farre more terrible then euer we felt as yet; if not eterna'll destruction. Let vs be aduised by the old worlde, who made light of Noahs warning, & were drowned in the floodes:



The Epistle.

flood: by Lots sonnes in lawe, who  
rooke their fathers counsell for  
mockage and were burnt with fire  
and brimstone from heauen: by the  
foolish virgins, who were sleeping  
when they should haue beene fur-  
nishing their lamps, and were shut  
from the marriage of the lambe.

And to direct thee somewhat in  
the practise of repentance, I haue  
penned this small treatise: vse it  
for thy benefit, and see thou bee a  
doer of it: vnlesse thou wilt bee a  
wilfull murderer and shedde the  
blood of thine owne soule.

And whereas there haue bin  
published heretofore in English 2.  
sermons of Repentance, one by  
M. Bradford Martyr, the other  
by M. Arthur Dent: sermons in-  
deed which haue done much good:  
my meaning is not to add therunto,  
or teach any other doctrine, but on-  
ly to renew & reuiue the memory

The Epistle.

of that which they have taught.

Neither let it trouble thee that the principall diuines of this age, whome in this treatise I followe, may seeme to bee at difference in treating of repentance. For some make it a fruite of faith containing two partes, mortification, and  
*Me-* vivification: *2* some make faith a  
*lan* *El* *h*. part of it, by deuiding it into con-  
*loc.* *cō*. trition, faith, newe obedience;  
*b* *Calu.* *b* some make it all one with the rege-  
*Inst.* *l.* *3* neration. The difference is not in  
*c.* *3.* *par.* the substance of doctrine, but in the  
*9.* *9.* logicall manner of handling it. And the difference of handling ariseth of the diuers acception of repentance. It is taken two waies, generally and particularly. Generally for the whole conuersion of a sinner, and so it may containe contrition, faith, newe obedience vnder it, and be confounded with regeneration. It is taken particular-

The Epistle.

ly for the renouation of the life & behauiour: and so it is a fruite of faith. And this onely sense doe I followe in this treatise.

I haue added hereto a few lines of the combate betweene the flesh and the spirit: because repentance and this combate are ioyned together, and the one is not practised without the other, as appeares by resolving Psalme 51.

Spirit. Haue mercie on me, *vers. 1.*  
O God, according to thy louing kindnes.

Flesh. Yea, but this thine adulterie comprehends infinit sins: therefore looke for no pardon.

Spirit. According to the multitude of thy compassions put away mine iniquities.

Flesh. This sinne hath taken such deepe place in thee, that it wil be hardly pardoned.

Spirit. Wash me thoroughly *vers. 2.*

The Epistle.

from mine iniquitie, and cleanse  
me from my sinne.

Flesh. *Thy speciall trespassse is  
against man.*

Ver. 4. Spirit. *Against thee, against  
thee, onely haue I sinned.*

Flesh. *Except this one sinne thy  
life is vnblameable.*

Spirit. Beholde I was borne  
Ver. 5. *in iniquitie, &c.*

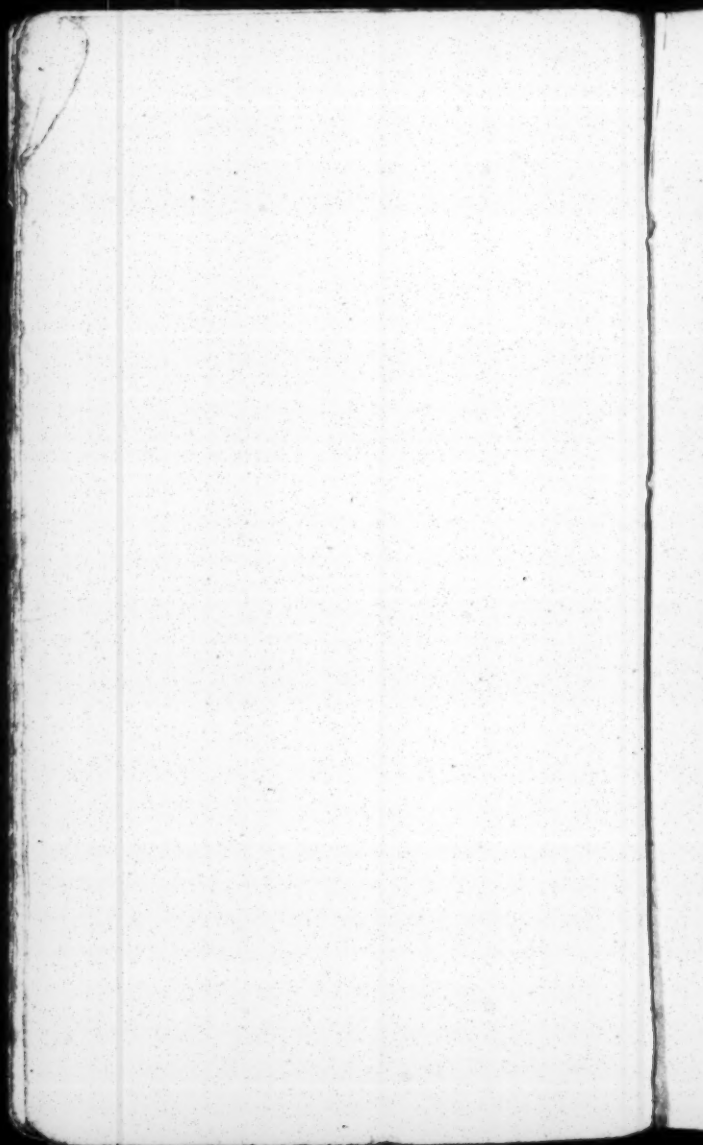
Yea, the best man that is in the  
Exod. practise of godlinesse often appears  
14. 13. to be vnlike himselfe: & the cause  
Num. is this spirituall combate. The flesh  
20. 11, otherwhiles makes him waile and  
12. mourne and goe drooping: present-  
Job. 1. ly after the spirit puts into him (as  
21. & we say) the heart of gresse, and  
31. makes him triumph against the  
Ps. 6. 1. flesh, the deuill, the world. Moses  
8. and was couragious at the red sea; but  
10, 17. he failed at the waters of strife.  
41. 9, Iob first praiseth god, & afterward  
10, 11. blasphemeth. David is often fain-  
ting

The Epistle.

ting in miserie, yet by and by re-  
uined. Wherefore there is good  
cause why the consideration of re-  
pentance and the combate should  
goe together: that no man, after he  
hath begun to repēt, might dream  
of ease to his flesh: as though wee  
should goe to heauen in beddes of  
downe: but rather that wee might  
be resolved, that when we begin to  
doe any thing pleasing vnto God,  
thē we must looke for nothing but  
continuell molestations from our  
vile and wicked natures.

Written Anno 1593. the 17. of  
Nouember, which is the Corona-  
tion day of our dread Soueraigne  
Queene ELIZABETH;  
whose raigne God long continue.

William Perkins .



## CHAP. I.

### *What repentance is.*

**R**epentance is a worke of grace arising of a godly sorrowe: whereby a man turnes from all his sinnes vnto God, and brings forth fruites worthy amendment of life.

I call Repentance a worke, because it seemes not to bee a qualitie, or vertue, or habit: but an action of a repentant sinner. Which appeares by the sermons of the prophets and Apostles, which runne in this tenour, *Repent, turne to God, amēd your lines, &c.* Whereby they intimate, that Repentance is a worke to be done.

Againe,

Againe, Repentance is not euery kind of work, but a work of grace; because it can not be practised of any, but of such as be in the estate of grace. Reasons are these. I. No man can repent, vnlesse he first hate sin, and loue righteousnes; & none can hate sinne, vnles he be sanctified; and he that is sanctified is iustified: and he that is iustified must needs haue that faith which vnites him to Christ, & makes him bone of his bone, and flesh of his flesh. Wherefore he that repents is iustified and sanctified, and made a member of Christ by faith. II. He that turnes to God must first of all be turned of God: and after that we are turned, then we repent. *Surely after I was con-  
 Ier. 31. uerted I repented: and after that  
 19. I was instructed I smote vpon my  
 thigh:*



*thigh: I was ashamed, yea, even confounded, because I did beare the reproch of my youth.*

Some may object, that repentance goes before all grace, because it is first preached. The first sermon that euer was made was of repentance preached by God himselfe in Paradise to our first parents. And euer since the sermons of al the prophets and Apostles, and of all faithfull ministers haue had repentance for their beginning and scope. The answer hereto may be this: If we respect the order of nature, there be other graces of God which goe before repentance: because a mā's conscience must in some part be settled touching his reconciliation with God in Christ, before he can beginne to repent. Wherefore iustification and sanctification in order

of nature go before repentance. But if we respect time, grace & repentance are both together. So soone as there is fire, so soon it is hotte: and so soone as a man is regenerate, so soone he repents. If we respect the outward manifestation of these twaine, repentance goes before all other graces: because it first of all appeares outwardly. Regeneration is like the sappe of the tree that lies hid within the barke: repentance is ilke the budde that speedily shewes it selfe, before either blossome, leafe, or fruit appeare: yea, all other graces of the heart which are needefull to saluation, are made manifest by repentance. And for this cause Repentance (as I take it) is first preached.

I adde further, that repentance riseth of godly sorrow in  
the

the heart, as Paul teacheth. *God- 2. Cor.*  
*ly sorrow causeth repentance unto 7.10.*  
*saluation neuer to be repented of.*

It is called a godly sorrow, or a sorrow according to God, that it may be distinguished from worldly sorrow: which is a griefe arising of the apprehension of the wrath of God and other miseries; as feare of men, losse of good name, calamities in goods & other things, which in this life follow as punishmēt of sinne: whereas the godly sorrow causeth griefe for sinne, because it is sinne. And it makes any man, in whome it is, to be of this disposition and minde, that if there were no conscience to accuse, no deuill to terrifie, no iudge to arraigne & condemne, no hell to torment, yet he wold be humbled and brought on his knees for his sinnes, because  
he

he hath offended a louing, mercifull, and long suffering God.

Further I say, that repentance stands in turning again to God. Mā at the first was made a goodly creature in the image of God hauing fellowship with him, whereby he dwelt in God and God in him. By sinne there is a partition made betweene God and man: who is alienated and estranged from God, and is become the child of wrath, a firebrand of hell, the prodigall child going from his father into a farre country, the straying, nay the lost sheepe. Now when men haue grace to repent, then they beginne to renew this fellowshippe, and turne againe to God. And the very essence or nature of repentance consists in this turning. Which Paul doth seeme to intimate, when hee saith,

*Isa. 59.*

*2.*

*Eph. 4.*

*18.*

saith, *That he shewed both to Iewe and Gentile, that they should repent and turne to God, and doe works worthie amendment of life.* Act. 16. 20.

In which words he sets downe vnto vs a full description of repentance.

Again I say, that repentance is a turning from sinne, because it doth not abolish or chaunge the substance of bodie or soule, or any of the faculties thereof either in whole or in part: but onely rectifie and amend them by remoouing the corruption. It turnes the sadnes of melancholy to godly sorrow, choller to good zeale, softnesse of nature to meeknes of spirit, madnes and lightnesse to Christian mirth: it reformes euery man according to his naturall constitution, not abolishing it but redressing the faults of it.

Further

Further I put downe, that repentance is a turning from all sinne to God, that I may exclude many false turnings. The first, when a man turnes from God to sinne: as when one of a Protestant becomes a Papist, an Arrian, a Familist. The second, when a man turnes from one sinne to an other. As when the riotous person leaues his prodigalitie, and giues himselfe to the practise of couetousnes: this can be no repentance: because it is a going from one extreame to an other, whereas repentance is to leaue the extreames and keepe the meane. The third is, not when a man turnes from sinne, but sinne turnes from him and leaues him. As when the drunkard leaues drunkennes, because his stomacke is decayed: the fornicatour

catour his vncleannes, because the strength of nature failes him: the quarreller his fighting, because he is maymed on legge or arme. The last is, when men turne from many sinnes, but will not turne from all. As Herod did many things at the aduertisement of Iohn Baptist, but could not be brought to leaue incest, in hauing his brother Philips wife. This repentance is nothing. For as he which is truly regenerate, is wholly in bodie, soule, and spirit regenerate: so he which truly repents turnes from all sinne, & turnes wholly to God.

Neither is this to trouble any, that they can not know all their sinnes: for sound repentance for one speciall sinne brings with it repentance of all sinne. And as God requires parti-

10 The nature and praſiſe  
particular repētāce for known  
ſinnes, ſo he accepts a generall  
repentance for ſuch as be vn-  
knowne.

To proceede further, the  
conuerſiō of a ſinner in repen-  
tance, hath three parts. The  
firſt, a purpoſe and reſolution  
in the minde: the ſecond, an in-  
clination in the will and affe-  
ctiōs: the third, an indeauour  
in life and conuerſation, to a-  
bandon and leaue all his for-  
mer ſinnes, and to imploy him-  
ſelfe in obedience to Gods cō-  
mandements.

∴ Laſtly, this repentance muſt  
bring forth fruites worthe a-  
mendment of life: becauſe it  
can not be knowne to be ſin-  
cere, vnleſſe it bring forth fruit.

Repentant ſinners are trees of  
Iſa. 61. *righteouſnes* of Gods own plan-  
3. ting: and they grow by the wa-  
ters



ters that flow out of the sanctua-  
rie, and therefore they must  
beare fruite that may serue for *Ezech.*  
meate, and leafe for medicine: O. 47. 12.  
therwise the axe of Gods iudg-  
ment is laide to their rootes to *Mat.*  
stocke them vp. 3. 10.

## CHAP. II.

*Of the causes of Repen-  
tance.*

**T**He principall cause of re-  
pentance is the Spirit of  
God, as Paul saith, *Instructing 2. Tim.*  
them with meekenes that are con- 2. 25.  
trarie minded, proouing if God at  
any time will giue the repentance.  
And Ieremie, *Conuert thou me, Ier. 31.*  
and I shall be conuerted. 18.

The instrument of the holy  
Ghost in working repentance,  
is the ministerie of the Gospell  
onely, and not the Law. Rea-  
sons hercof are these. I. Faith  
is engendered by the prea-  
ching.

ching not of the Law, but of the Gospell, as Paul saith, *The Gospell is the power of God to sal-*

*Rom. 1. 18.* *nation to all that beleene from faith to faith: therefore repen-*

tance which followes faith as a fruit thereof, must needs come by the preaching of the Gospell onely. II. The Law is the

*3. Cor. 3. 7.* *ministerie of death and damnation: because it shewes a man his wretched estate; but shews him*

no remedie: therefore it cannot be an instrumentall cause of that repentance which is effectuall to saluation. III. The doctrine of repentance is a part of

*Luk. 9. 6.* *the Gospell: which appeares in this, that the preaching of repentance, and the preaching of*

*Mar. 6. 12.* *the Gospell are put one for another. And our Sauour Christ*

*Luk. 24. 47.* *diuides the Gospell into two parts: the preaching of repentance,*

tance, and remission of sinnes in his name. I V. That part of the word which works repentance, must reueale the nature of it, and set out the promise of life which belongs vnto it. But the law neither reueales faith nor repentance: this is a proper worke of the Gospell. If it be saide, that the law is a schoole-master to bring vs to Christ, the answer is, it brings men to Christ not by teaching the way; or by alluring them; but by forcing or vrging them.

*Urgendo non alliciendo.*

Neither doe we abolish the law, in ascribing the worke of repentance to the Gospell onely: for though it be no cause, yet is it *an occasion* of true repentance. Because it represents vnto the eye of the soule our damnable estate, and smites the conscience with dolefull terrours  
and

and feares, which though they be no tokens of grace (for they are in their own nature the very gates and downefall to the pit of hell) yet they are certaine occasions of receiuing grace. The phisition is otherwhiles constrained to recouer the health of his patient by casting him into some fits of an ague. So man, because hee is deadly sicke of the disease of sin, must be cast into some fits of Legall terrours, by the ministerie of the lawe, that hee may recouer his former estate, and come to life euerlasting.

Repentance also is furthered by calamities which in this case often come in the roome and stead of the lawe. Iosephs brethren, when they were indistresse in Egypt said one to another, *Wee haue verely sinned against*

gainst our brother in that wee  
 saw the anguish of his soule when  
 hee besought vs, and wee would  
 not heare him: therefore is this  
 trouble come upon vs. And  
 the Lord saith in Oseah, I will *Ose. 5.*  
 goe and returne to my place till *15.*  
 they acknoweledge their fault  
 and seeke me; in their affliction wil  
 they seeke me diligently. And, the *Lam. 3.*  
 Israelites say, my soule had them *20.*  
 (namely afflictions) in remem-  
 brance, and is humbled in me. Ex-  
 ample of Manasses. And when *2. Chr.*  
 he was in tribulation, he praied to *33. 12.*  
 the Lord his god, & hūbled him-  
 selfe greatly. And Dauid saith, *Pf. 119*  
*It is good for mee that I haue bin* *71.*  
*afflicted, that I might learne thy*  
*statutes.*

### CHAP. III.

*Howe Repentance is wrought.*

**R**epentance is wrought in  
 the heart by certaine steps  
 B 1 and

and degrees . First of all a man must haue *knowledge* of foure things, namely of the Lawe of God, of sinne against the lawe, of the guilt of sinne , and of the iudgement of God against sin, which is the eternall wrath of God.

Then in the second place must followe the *Application* of the former knowledge to a mans own person by the work of the conscience assisted by the holy Ghost, which for that cause is called the *spirit of bondage* : and this application is made in a forme of reasoning, called a practicall syllogisme, on this manner.

*The breaker of the law is guiltie of eternall death* , saith the minde:

*But I am a breaker of the lawe of God*, saith the conscience as a  
Wise

Rom.  
8.15.

witnes and an accuser:

*Therefore I am guiltie of eternall death,* saith the same conscience as a iudge.

Thirdly from this application thus made, ariseth feare & sorrow in respect of gods iudgments against sin; commonly called the *sting of the conscience*, *ACT. 23.* or *penitence*, and the *compunction* 38. of heart.

Now this compunction, vnlesse it bee delaied by the comforts of the gospel, brings me to desperation and to eternall damnation. Therefore hee that will repent to life euerlasting must goe foure steps further. First, hee must haue *knoweledge* of the gospel, and enter into a serious consideration of the mercy of God therein reuealed. Then must follow the *application* of the former knoweledge  
 B 2. by

by the conscience, renewed and assisted by the spirit of adoption, on this manner:

*Hee that is guiltie of eternall death, if he denie himselfe, and put his affiance in the death of Christ, shall haue righteousness and life eternall, saith the minde enlightened by the knowledge of the gospel:*

*But I beeing guiltie of eternal death, denie my selfe and put all mine affiance in the death of Christ, saith the conscience renued by the spirit of adoption:*

*Therefore I shall haue righteousnessse and life euermlasting by Christ.*

Thirdly after this applicatiō there followes ioy and sorrowe: ioy, because a mans finnes are pardoned in Christ: sorrowe, because a man by his sins hath displeased him which hath bin  
so



so louing and mercifull a God vnto him.

Lastly after this godly sorrow followes *Repentance*, called a Transmentation or turning of the minde, whereby a man determines and resolues with himselfe to sinne no more as hee hath done, but to liue in newenesse of life.

#### CHAP. IV.

*Of the partes of Repentance.*

**R**epentance hath two partes: Mortification, and Rising to newenesse of life.

Mortificatiō is the first part of Repentance which concerns turning from sinne.

Men turne from sinne, whē they doe not onely abstaine frō actuall sinne, but also vse all meanes wherby they may both weaken and suppress the cor-

ruption of nature. Chirurgions whē they must cut off any part of the bodie, vse to lay plaisters to it to mortifie it; that beeing without sense & feeling it may be cut off with lesse paine . In the same manner, wee are to vse all helps and remedies prescribed in the word, which serue to weaken or kill sin, that in death it may be abolished.

And it must not seeme strange that I say wee must vse meanes to mortifie our owne sinnes. For howsoever, by nature we can not doe any thing acceptable to God, yet beeing quickened and mooued by the holy Ghost, we stir and mooue our selues to doe that which is truely good. And therefore repentant sinners haue grace in them, whereby they mortifie their owne sinnes. Paul saith, *I beate*

*Acti a-*  
*gimus.*

*1. Cor.*  
*9. 27.*

beate downe my body and bring it  
 in subiection. And, They which Gal. 5.  
 are Christs haue crucified the 24.  
 flesh with the affections and the  
 lusts thereof. And, Mortifie ther- Col. 3. 5  
 fore your earthly members, forni-  
 cation, uncleannes, the inordinate  
 affection, euill concupiscence, and  
 coueteousnesse. And, If any man 2. Tim.  
 purge himselfe from these, hee 2. 21.  
 shal be a vessel unto honour. And 1. Ioh. 3.  
 S. Iohn saith, Euery one which 3.  
 hath this hope in him, purgeth  
 himselfe, euen as he is pure. And, cap. 5.  
 He which is begotten of God pre- 18.  
 serueth himselfe, and the wicked  
 one toucheth him not.

Mortification hath three  
 partes. A purpose in minde, an  
 inclination in wil, and an indea-  
 uour in life and conuersation  
 to leaue all sinne.

Rising to newnesse of life, is  
 the second part of repentance

concerning sincere obedience to God.

- And it hath also three parts. The two first are a resolution in the minde, and an inclination or lust in the will to obey god in all things. Barnabas exhorts them of Antiochia, *that with purpose of heart they would cleave unto the lord.* Examples of both these are many in Scriptures.
- Act. 11*  
*23.* *Of Ioshua, If it seeme euill unto you to serue the Lord, choose you this day whome you wil serue, whether the gods which your fathers serued, or the gods of the Amorites, &c. but I and my houshold will serue the Lord.* Of David, O Lord, thou art my portion, I haue determined to keep thy commandments. And, I haue sworne, & will performe it, that I will keepe thy righteous iudgements. And, *112.* *When thou saiedst, Seeke my face, mine*

*mine heart answered unto thee, O Lord, I will seeke thy face. And, I Ps. 119, haue applied mine heart to fulfill thy statutes alwaies euen to the ende.* 112.

The third part, is an indea-  
uour in life & conuersation to  
obey God. Example of Paul.  
*And hercin I take paines to haue Act. alwaies a cleare conscience to- 24. 16. wards God and towards men. Of Ps. 119 Dauid, I haue respect to all thy 6. comandements. And, I haue cho- v. 30. sen the very way of trueth, and thy iudgements haue I laid before me. And, I haue cleaued to thy testi- v. 31. monies. And, Direct mee in the v. 35. path of thy commandements: for therein is my delight.*

No man must here thinke,  
that a repentant sinner fulfills  
the lawe in his obedience: for  
their best works are faultie be-  
fore God. And whereas the  
faith-

faithfull in Scriptures are saide to be perfect: wee must knowe that there bee two degrees of perfection: perfection in substance, and perfection in the highest degree. Perfection in substance is, when a man doeth sincerely indeauour to perform perfect obedience to God, not in some but in all his commandements. And this is the onely perfection that any man can haue in this life. A Christian mans perfection is to bewaile his imperfection: his obedience more consists in the good will then in the worke, and is more to be measured by the affection then by the effect.

## CHAP. V.

*Of the degrees of repentance.*

**R**epentance hath two degrees. It is either ordinarie  
or

or extraordinarie.

Ordinarie repentance is that which euery Christian is to perfourme euery daie: for as men fall daily either more or lesse: so the graces of God are proportionally weakned day by day. Wherefore the continuall reparation thereof must bee made by a daily renewing of repentance. A Christian man is the temple & house of gods spirit: he must therefore once a day sweep it, that it may be fitte to entertaine so worthy a guest.

Extraordinarie repentance is the same in nature with the former: it differs only from it in degree and measure of grace.

And this is to be put in practise, when men fall into any enormous, capitall, or grieuous offences; whereby they do very grieuously wound their owne  
con-

conſciences, and giue great offence to the Church. Of this ſort was the repentance of Peter, when he went forth & wept bitterly : and Dauids repentance, after that he had committed adulterie and murdered Vriah.

## CHAP. VI.

*Of the perſons which muſt  
repent.*

**M**EN be of two ſorts : the naturall man, and the regenerate. Repentance is needefull for both. For the naturall man, that he may be brought from his finnes, and the image of God renewed in him. Some may ſay, that many natural men liue civilly, abſtaining from all outragious behauiour, and therefore neede no repentance. I grant indeed they doe ſo : yet repentance muſt goe withall.  
For



For ciuill life without grace in Christ, is nothing else in Gods sight, but a beautifull abomination. The Pharises were ciuill, yet Christ saith of them, *Except your righteousness exceede the righteousness of the Scribes & Pharises, ye shall not see the kingdom of heauen.* Repentance is also required in the regenerate: because they haue many vnknowne and priuie corruptions in them, which must be mortified: and otherwhiles they fall grieuously: and therefore that they may rise againe, they must be daily practised in the spiritual exercises of repentance.

## CHAP. VII.

### *Of the practise of Repen- tance.*

**I**N the practise of Repentance foure speciall duties are required. The first is a diligent and

and serious examination of the conscience by the Lawes and commaundements of God, for all manner of finnes both originall and actuall. Example of the children of Israell. *Wherefore is the living man sorrowfull? man suffreth for his sinne: let vs search and trie our waies, and turne againe to the Lord.* Of David. *I considered my waies, and turned my feete to thy testimonies.*

*Lam.*

*3.39,*

*40.*

*Psal.*

*119.*

*59.*

Touching Originall sinne, this must be well remembered, that one man hath not onely of originall sinne, and an other man an other: one man this corruption, an other that: but euery man as he receiued from Adam the whole nature of man: so also he receiued originall sinne wholly. And therefore euery man, (not one excepted, sauing Christ who was

extraordinarily sanctified by the holy Ghost in the wombe of the virgin) hath in him from his parents the corruption and seede of all sinne, which is a naturall disposition and pronesse to commit any sinne whatsoever. Take a viewe and consider all the horrible sinnes that be practised in any part of the world, either against the first or second table: whatsoever they are, the spawn and seede of the all is euen in that man that is thought to be best disposed by nature. Some may say, that experience shewes the contrarie; because among men that want all manner of religion, some are more ciuill and orderly; some againe more lewdly disposed. I answer, that this comes to passe, not because some men are by nature lesse wicked the others: but

and serious examination of the conscience by the Lawes and commaundements of God, for all manner of sinnes both originall and actuall. Example of the children of Israel. *Wherefore is the living man sorrowfull? man suffreth for his sinne: let vs search and trie our waies, and turne againe to the Lord.* Of David. *I considered my waies, and turned my feete to thy testimonies.*

*Lam.*

*3. 39.*

*40.*

*Psal.*

*119.*

*59. 9.*

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but

but because God by his providence doth limit and restraime mens corruptiōs more or lesse, which he doth for the good of mankind. For if men might be wholly left to themselves, corruption would so exceedingly breake out into all manner of sinnes, that there should be no living in the world.

In examination of actuall sinnes, three rules must be followed. The first, that we must search out not onely our grosse sins, but euen the very thoughts of our hearts. For repentance is not only a change of the spech, apparell, and outward behaviour, but also of the inward and secret thoughts of the heart.

- Joel 2.* Therefore the Prophet Joel  
*13.* bids the Iewes *rend their hearts*  
*Eph. 4.* *and not their garments:* & Paul  
*33.* tells the Ephesians that they  
 must

must be renewed in the spirit of their mindes : and Peter bids Simon Magus to repent and pray God that the thoughts of his *Act. 8.* heart may be forgiven him. The *22.* second, that the very circumstances of sinnes done must be considered : as the time when, the place where, and the manner how ; as namely whether they were done of ignorance, or knowledge, of weaknes, or presumption, or obstinate malice. Thirdly in examination it is very meete and conuenient, that we passe through all the commaundements of the morall Law, laying them as most absolute rules to our heartes and liues ; and by this meanes we shall be able to make large bills & catalogues of al our sins, *Iob 2.9.* euen from the very cradle to *Pf. 19.* any part of our age following *12.*

as the seruants of God haue alwaies done. Thus it will come to passe, that we shall plainly see our wretched estate, and acknowledge that our sinnes be in number as the haire of our head, and as the sands by the sea shoare.

*A DIRECTION FOR  
examination of the  
conscience.*

**I. COM.** *Thou shalt haue none other gods, &c.*

He breakes this commandement,

**T**hat knowes not the true God. Ier. 4. 22.

That denies God in his heart, by denying his presence, iustice, mercie, &c. Psal. 14. 1.

That hates God, and shewes it by disobedience. Exod. 20. 5. Rom. 1. 30.

That doe not feare God and stand



stand in awe of him.

That feares men or other creatures more then God. Math. 10. 31. Apoc. 2. 8.

That liue in open sinns securely, not fearing Gods worde or iudgements. 1. Theff. 5. 6, 7.

That is sorowfull for his sinnes onely in respect of the punishment. 2. Cor. 7. 10.

That feares God by mens traditions. Esa. 29. 13.

That doth not beleue Gods word, but call the Canonical Scripture in question.

That despaires of Gods mercy.

That hath a dead faith without workes. Iam. 2.

That puts his confidence in the deuill and his workes, as seekers to wizzards doe.

That loues the creatures, as riches and honour, and his owne

owne filthie pleasures more  
then God. Eph. 5. 5.

That puts confidence in his  
strength, wisdom, riches,  
philistians. 2. Chr. 16. 9, 11.

That is impatient vnder the  
crosse. Math. 10. 38.

That tempts God. Math. 4. 7.

That seekes for the things of  
this life, more then for Gods  
kingdome. Math. 6. 33.

That murmures against God.  
1. Cor. 10. 10.

That disputes and holdes there  
is no God.

That holds and maintaines o-  
pinions against the auncient  
faith set downe in the wri-  
tings of the Prophets & A-  
postles. As did the Mani-  
ches, Donatists, Arrians, A-  
nabaptists, &c.

That so holdes one religion, as  
he is readie to follow an o-  
ther.

ther. 1. King. 18. 21.

That is full of presumption of  
Gods mercie. Esa. 7. 12.

That fals away frō the knowne  
truth. 2. Pet. 2. 20.

That addes to Canonical scrip-  
ture. Deut. 12. last verse.

II. COM. *Thou shalt make to  
thy selfe no grauen image, &c.*  
He breakes this com-  
mandement,

**T**hat represents God in an  
image. Exod. 32. 6, 8.

That worships God in or at i-  
mages, as crucifixes, & such  
like. 2. King. 18. 4.

That kneeles downe before an  
image.

That is bodily present at masse  
keeping his heart to God. 1.  
Cor. 8. 9.

That retaines the monuments  
of idolatrie. Exod. 23. 17.

That

That marieth with infidels or  
such like. Gen. 6. 2.

That makes leagues of amitie  
with such. 2. Chr. 19. 1.

That worships God according  
to his owne fantasie. Col. 2.

23.

That worships God with lip-  
service, Isa. 29. 13. as our cō-  
mon people do, which place  
all the service of God in pat-  
tering and mumbling over  
the Creede and tenne Com-  
mandements for praiers, and  
the Lordes praier without  
knowledge of the meaning.

That hath the power of godli-  
nes, but denies the force of it.

2. Tim. 3. 5.

That giues worshippe to crea-  
tures, as Saints and Angels.

Psal. 115. 8.

That refuseth to heare the  
preaching of the Gospel.

Luk.

Luk. 14. 19.

That negligently worshippes  
God. Rev. 3. 16.

That omits inuocation of gods  
Name. Esa. 64. 7.

That heares sermons, but whē  
he is reprooued, rayles and  
rages, and profites nothing.  
Amos 5. 10.

That chaunges the worship of  
God in whole or in part.  
Deut. 12. 32.

That makes either open or se-  
cret league with the Deuill.  
Psal. 58. 6.

That vseth witchcraft, forcerie,  
or enchantments. Deut. 18.  
11. Levit. 19. 26.

That consults with wizzardes.  
Levit. 20. 6.

That weares amulets or chara-  
cters about his necke, and  
puts confidence in them.

That hinders schooles of reli-  
gion:

gion and good learning.

Pfal. 74. 6, 7.

That seekes not (within the cō-  
passe of his calling) the good  
estate of Gods Church: but  
seekes his owne things. Psal.

132. 3. 4.

III. COM. *Thou shalt not take  
the name of the Lord, &c.*

Hee breakes this Commande-  
ment,

**T**hat doth vnreuerently vse  
Gods titles in his talke.

Phil. 2. 10.

That sweares to doe a thing  
lawefull and good, and yet  
doth it not. Mat. 5. 23.

That sweares rashly. Ier. 4. 2.

That vseth customable swea-  
ring in his common talke.  
Mat. 5. 37.

That blasphemes the name of  
God. Leuit. 24. 16.

That sweares falsely. Ioh. 8. 44.

That

That sweares against pietie and honestie.

That vseth cursing and banning.

That findes fault with the creatures of God, 1. Cor. 10. 3.

That sweares by the creatures, Mat. 5. 34. 35.

That vseth lots in sporting, Prou. 16. 33. and 18. 18.

That makes and vseth charmes of hearbes and other things. Deut. 18. 11.

That makes iestes of the sentences and phrases of scripture, Esa. 66. 2.

That vseth figure casting. Esa. 47. 13.

That doth lightly regard Gods iudgements, Heb. 3. 16.

That liuing dissolutely in religion, makes Gods name euil spoken of. 2. Sa. 12. 13. 1.

C I

Pet.

Pet. 3. 15.

That makes a vowe of continencie, or of any thing not in his power.

That makes a lawefull vowe & keepes it not. Deut. 23. 21.

That receiues blessings from God and is not thankfull. Luk. 17. 8.

That teacheth the trueth but doeth not practise it. Matth. 23. 2.

IV. COM. *Remēber the Sabbath day to, &c.*

Hee breakes this commaundement,

**T**Hat labours in the seruile workes of his ordinarie calling, Nehem. 13. 15.

That trauels abroad on his ordinarie businesse, Exod. 16.

24.

That keepes faires & markets on this day, Nehem. 13. 15.

That



That workes haruest worke on  
this day, Exod. 34. 21.

That vseth sports and recreati-  
ons causing distraction, 1.  
Cor. 10. 7.

That spends the day in idlenes,  
Esa. 58. 13.

That keepes the Sabbath only  
in outwarde fashion, Esa. 1.  
13.

That prophanes it by glutton-  
ie and drunkennesse.

That giues seruants libertie to  
doe what they list.

That brings not his familie to  
the congregation to heare  
Gods worde, and to receiue  
the Sacraments.

That sanctifies not the Sabbath  
in his family priuately, by  
reading the word, by confe-  
rence on that which hath bin  
heard in the congregation,  
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IV. COM. *Remēber the Sabbath day to, &c.*

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**T**Hat labours in the seruile workes of his ordinarie calling, Nehem. 13. 15.

That trauels abroad on his ordinarie businesse, Exod. 16. 24.

That keepes faires & markets on this day, Nehem. 13. 15.

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That workes haruest worke on  
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Cor. 10. 7.

That spends the day in idlenes,  
Esa. 58. 13.

That keepes the Sabbath only  
in outwarde fashon, Esa. 1.  
13.

That prophanes it by glutton-  
ie and drunkennesse.

That giues seruants libertie to  
doe what they list.

That brings not his familie to  
the congregation to heare  
Gods worde, and to receiue  
the Sacraments.

That sanctifies not the Sabbath  
in his family priuately, by  
reading the word, by confe-  
rence on that which hath bin  
heard in the congregation,  
and by praier.

Pet. 3. 15.

That makes a vowe of continencie, or of any thing not in his power.

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That receiues blessings from God and is not thankfull. Luk. 17. 8.

That teacheth the trueth but doeth not practise it. Matth. 23. 2.

IV. COM. *Remember the Sabbath day to, &c.*

Hee breakes this commaundement,

**T**hat labours in the seruile workes of his ordinarie calling, Nehem. 13. 15.

That trauels abroad on his ordinarie businesse, Exod. 16. 24.

That keepes faires & markets on this day, Nehem. 13. 15.

That

That workes haruest worke on  
this day, Exod. 34.21.

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in his family priuately, by  
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rence on that which hath bin  
heard in the congregation,  
and by praier.



V.COM. *Honour thy father,  
&c.*

Hee breakes this commaundement,

**T**hat thinks but a thought in his mind tending to the dishonour & contempt of his neighbour.

That mockes or reuiles, or beates his superiours, Gen. 9.22.

That disobeies their lawefull commaundements, Rom. 1. 30.

That is vnthankful to parents and will not releue them if neede be. 2. Tim. 3. 3.

That disobeies God to obey them, Act. 4. 19.

That exalts himselfe aboue the magistrate. 2. Thess. 2. 9.

That serues his master with eie seruice, Coloss. 3. 22.

That gouerns his familie and those



those which are vnder him  
negligently, 1. Tim. 3. 4.

That is slacke in punishing  
faultes, 1. Sam. 2. 22.

That is too rigorous in speech-  
es & punishments. Eph. 6. 9.

That marrieth without parents  
consent.

That chooseth his calling with-  
out parents consent, Num.  
30.

That thinkes better of himselfe  
then of others, Rom. 12. 10.

That despiseth aged persons,  
Leuit. 19. 23.

VI. COM. *Thou shalt not  
kill.*

Hee breakes this commaunde-  
ment,

**T**Hat thinkes but a thought  
in his heart tending to the  
hurt of his neighbours life.

That beares malice to another,  
1. Ioh. 3. 15.

That is giuen to hastines, Mat.  
5.22.

That vseth inward fretting and  
grudging, Iam. 3.14.

That is froward of nature, hard  
to please, Rom. 1.31.

That is full of rancour and bit-  
ternesse. Eph. 4.31.

That derides and scornes o-  
thers, Gen. 21.9. Gal. 4.29.

That vseth bitter wordes and  
railings, Prou. 12.18.

That vseth contending by  
wordes or deedes, Gal. 5.20.

That vseth chiding and crying  
out, Eph. 4.31.

That is giuen to make com-  
plaints of his neighbour in  
all places, Iam. 5.9.

That is a fighter, Iam. 4.1.

That hurts or maims his neigh-  
bours bodie, Exod. 21.24.

That will not forgiue an of-  
fence, Mat. 5.23.

That

That will forgiue but not forget.

That doeth fare well himselfe,  
but giues not almes to releue the poore, Luk. 16. 19.

That vseth cruelty in punishing malefactours, Deut. 22. 6.

That denies the seruants or labourers wages, Iam. 5. 24.

That holdes backe the pledge,  
Ezech. 18. 7.

That sels by diuers waights and measures.

That remooues the land mark,  
Prou. 22. 18.

That giues his goods vpon vsurie: which is simply to bind a man to returne both the principall and the increase, only for the lone, Ezech. 18. 18.

That by his loosenesse of life is an occasion why other sin.

That mooues contention and

debate, Rom. 1. 29.

That being a minister teacheth  
erroniously.

That teacheth slackly, Iere. 48.  
10.

That teacheth not all, 1. Tim.  
3. 2.

That hinders mens saluation a-  
ny way, Mat. 23. 13.

That seekes priuate reuenge.

VII. COM. *Thou shalt not  
commit, &c.*

He breakes this cōmandement,

**T**hat thinkes an vnchast  
thought tending to adul-  
terie, or to any sinne of that  
kind.

That looks on a woman to lust  
after her, Mat. 5. 28.

That cōmits incest, Lev. 18. 22.

That cōmits Sodomie, 1. Cor.  
6. 9.

That commits fornicatiō with  
married or single, or contra-  
cted

sted folkes, Deut. 22.22.

That vseth marriage bedde im-  
temperatly.

That lieth with a menstruous  
woman, Ezec. 18.6.

That vseth wantonnes, 1. Cor.  
6.9.

That vseth occasions and pro-  
uocations to lust, Gal. 5.9.

That is giuen to idlenesse.

That weares wanton and light  
attire, 1. Tim. 2.9. 1. Pet. 3.3.

That vseth light talke and rea-  
ding of loue bookes, 1. Cor.  
15.35.

That frequents lasciuious pla-  
ces, Eph. 5.3.

That delights in wanton pi-  
ctures, 1. Th. 5.23.

That vseth the mixt daunsing  
of men and women, Mark.  
6.22.

That keepes companie with  
light and suspected persons,  
Prou.

Prou. 7. 22.

That neglects to dispose his children in marriage in convenient time. 1. Cor. 7. 37.

That makes marriages of yong children.

That punisheth adulterie with small punishments.

That marrieth more wiues then one at once, Gen. 2. 24.

That loues his pleasures more then God, 2. Tim. 3. 4.

That takes care to fulfill the lusts of the flesh, Ro. 13. 14.

That maintaines and frequents stewes, Deut. 23. 17.

That is giuen to drunkenness and surfetting, Eph. 5. 18.

That giues himselfe to wine, sleepe, and ease. Prou. 20. 13.

That for the auoiding of fornication marries not, 1. Cor. 7. 2.

That puts away his wife for other

ther causes then for fornication, Mat. 19. 9.

VIII. COM. *Thou shalt not steale.*

Hee breakes this commaundement,

**T**hat thinkes but a thought tending to the least hindrance of his neighbours welfare and good estate.

That liues in no calling, 1. Th. 3. 11.

That neglects his calling, Iere. 48. 10.

That spends his wealth in riot, and provides not for his family, 1. Tim. 5. 8.

That is not content with his estate, but seekes to be rich, 1. Tim. 6. 10.

That sells the goods of the church, or buyes them, Mal. 3. 8.

That sells such things as are meanes

meanes to further idolatrie,  
or any other sinne.

That vseth powdering, starch-  
ing, blowing, darke shops, to  
set a glosse on his wares and  
make them more saleable.

That conceales the fault of his  
wares.

That vseth false weights and  
measures. Leu. 19. 35.

That vseth wordes of deceit.  
Prou. 20. 14.

That takes more for his wares  
then the iust price. Math. 7.  
12.

That oppresseth his tenants by  
racking his rents. Habac. 2.  
11.

That vseth ingrossing of wares.  
That raiseth the price, onely in  
consideration of a day of pai-  
ment.

That either giues or takes  
bribes. Isa. 1. 33. Psal. 82.

That



That writes letters of affection  
in wrong suites.

That holdes backe things borrowed. Ezech. 18. 7.

That holds backe things found  
or pawned. Leuit. 6. 3.

That being lustie liues by begging.

That relieueth such. 2. Theff.  
3. 10.

That for gain defends bad causes  
and delaies suits in law.

That laies burdens on the people  
without measure. Isa. 1.  
23. Ezech. 22. 27.

That spends the Church goods  
in riot. 1. Tim. 6. 9.

That makes marchandise of  
Gods word and sacraments.  
Mich. 3. 11. 2. Cor. 2. last.

That gets goods by gaming.

That gets his living by casting  
of figures and by plaies. Eph. 4. 28.

That

That is rash in suretiship. Prou.  
11.15. and 17.18.

That steales mens children to  
dispose them in marriage. 1.  
Tim. 1. 10.

That takes by stealth the least  
pin, though it be for the best  
ende.

That is a receiuer of thinges  
stolne, and giues consent to  
the fact any way. Rom. 1. 29.

That vseth deceit in bargai-  
ning. 1. Thess 4. 6.

That restores not things euill  
gotten. Ezech. 33. 15.

That keepes backe goods gi-  
uen to the Church. Act. 5. 2.

That waites for a dearth to sell  
his things dearer. Amo. 8. 5.

**IX. C O M.** *Thou shalt not  
beare, &c.*

He breakes this com-  
mandement,

**T**hat doth but conceiue a  
thought

thought of disgrace against  
his neighbour.

That enuies at the prosperitie  
of his neighbour. 1. Timoth.  
6. 4.

That seeks only his owne good  
report.

That is suspitious. 1. Cor. 13. 5.

That giues hard or rash sentēce  
against others. Math. 7. 1.

That taketh mens sayings and  
doings in worse part. Math.  
26. 60.

That accuseth one falsly. 1.  
King. 21.

That maketh or reporteth tales  
openly or in a whispering  
manner. Leuit. 19. 16.

That receiaeth tales. Exo. 23. 1.

That speaketh the truth of ma-  
lice. Psal. 52. 1, 2.

That blazeth abroad mens in-  
firmities. Math. 18. 17.

That vseth quipping and tan-  
ting.

ting. Eph. 5. 4.

That vseth flatterie. Prou. 26.  
19.

That lieth though it be for ne-  
uer so good an ende. Zach.  
13. 3.

That defends an euill cause and  
impugnes the contrarie.  
That writes or spreads libells.

**X. COM.** *Thou shalt not  
lust.*

He breakes this com-  
mandement,

**T**Hat thinks an euil thought  
against his neighbour  
though he meane not to doe  
it.

That conceiues some inward  
delight in some euill motion,  
though he giue not consent  
to practise it.

*SINNES*

**SINNES DIRECTLY**

against the Gospell.

He sinnes against the Gospell,

**T**hat denies either directly or by consequent that Christ is come in the flesh. 1. Ioh. 4. 3. 8.

That treads vnder foote the blood of Christ. Heb. 10. 29

That beleeueth not the remission of his own sinnes and acceptation to life euerlasting. 1. Ioh. 3. 23.

That repents not but hardens himselfe in all his bad waies. Rom. 2. 4, 5. Ier. 8. 6.

**T**Hus much of examination: now followes the second dutie, which is confession of sinne vnto God, which is very necessarie. For the right way to haue our sinnes couered before God is, to vncouer and ac-

That is rash in suretiship. Prou.  
11.15. and 17.18.

That steales mens children to  
dispose them in marriage. 1.  
Tim. 1.10.

That takes by stealth the least  
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his things dearer. Amo. 8.5.

**IX. COM.** *Thou shalt not  
beare, &c.*

He breakes this com-  
mandement,

**T**hat doth but conceiue a  
thought

thought of disgrace against  
his neighbour.

That enuies at the prosperitie  
of his neighbour. 1. Timoth.  
6. 4.

That seeks only his owne good  
report.

That is suspitious. 1. Cor. 13. 5.

That giues hard or rash sentēce  
against others. Math. 7. 1.

That taketh mens sayings and  
doings in worse part. Math.  
26. 60.

That accuseth one falsly. 1.  
King. 21.

That maketh or reporteth tales  
openly or in a whispering  
manner. Leuit. 19. 16.

That receiueth tales. Exo. 23. 1.

That speaketh the truth of ma-  
lice. Psal. 52. 1, 2.

That blazeth abroad mens in-  
firmities. Math. 18. 17.

That vseth quipping and tan-  
ting.

ting. Eph. 5.4.

That vseth flatterie. Prou. 26.  
19.

That lieth though it be for ne-  
uer so good an ende. Zach.  
13.3.

That defends an euill cause and  
impugnes the contrarie.  
That writes or spreads libells.

**X. COM.** *Thou shalt not  
lust.*

He breakes this com-  
mandement,

**T**Hat thinks an euil thought  
against his neighbour  
though he meane not to doe  
it.

That conceiues some inward  
delight in some euill motion,  
though he giue not consent  
to practise it.

**SINNES**



**SINNES DIRECTLY**

against the Gospell.

He sinnes against the Gospell,

**T**hat denies either directly or by consequent that Christ is come in the flesh. 1. Ioh. 4. 3. 8.

That treads vnder foote the blood of Christ. Heb. 10. 29

That beleeueth not the remission of his own sinnes and acceptation to life euerlasting. 1. Ioh. 3. 23.

That repents not but hardens himselfe in all his bad waies. Rom. 2. 4, 5. Ier. 8. 6.

**T**Hus much of examination: now followes the second dutie, which is confession of sinne vnto God, which is very necessarie. For the right way to haue our sinnes couered before God is, to vncouer and ac-

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ac-

acknowledge them vnto him. For he will iustifie vs if we condemne our selues, he will pardon vs, if we, as being our owne enemies, accuse our selues: he forgets our sinnes, if we remember them: when we are vile in our owne eyes, we are pretious in his: and when we are lost to our selues, wee are found of him.

That confession may be rightly performed, a notable dutie is to be put in practise in it: namely, the arraignment of a repentant sinner, whereby he

*1. Cor. iudges himselfe that he may not be  
11.31. indged of the Lord.*

This arraignment hath three speciall points in it. First of all, he must bring himselfe forth to the barre of Gods iudgement: which thing he doth when he sets himselfe in the presence of  
God,

God, as though euen now the day of iudgement were. As S. Hierome did, who alwaies thought with himselfe that he heard this voice sounding in his cares, *Rise ye dead and come to iudgement.*

Secondly he must put vp an inditement against himselfe; by accusing himselfe before God, by acknowledging his knowne sinnes particularly, and his vnknowne generally, without any excuse or extenuation, or defence, or hiding of the least of them. Example of Dauid. *I know mine iniquitie and my sinne Ps. 51. is euer before me: against thee, a- 3. 4. 5. gainst thee onely haue I sinned, and done this euill in thy sight, &c. behold, I was borne in iniquitie, and in sinne hath my mother conceived me. And, I haue sinned greatly, 1. Chr. because I haue done this thing: but 2 1. 3. now,*

Ezra.  
9.6.

now, I beseech thee, remooue the iniquitie of thy seruant: for I haue done very foolishly. Of Ezra. O my God, I am ashamed and confounded to lift vp mine eyes vnto thee, my God: for our iniquities are increased ouer our heads, and our trespasse is grown vp vnto heauen.

Dan.  
9.1.

Thirdly he must with heauynesse of heart as a iudge vpon the bench giue sentence against himselfe, acknowledging, that he is worthie of euerlasting hel, death, and damnation. As the prodigall childe, Father, I haue sinned against heauen, and against thee, and am not worthie to be called thy child. And Daniel. We haue sinned and committed iniquitie, and haue done wickedly: yea, we haue rebelled and haue departed from thy precepts, and from thy iudgements, &c. O Lord, righteousness belongeth vnto thee, and  
vnto

unto vs open shame. Of Iob. Behold, I am vile, what shall I answer thee. I will lay my hand upon my mouth. And, I abhorre my selfe, and I repent in dust and ashes. Of the Publicane. Who standing a farre off, would not lift up so much as his eyes to heaven, but smote his brest, saying, Lord be mercifull to me a sinner.

Iob 39.

36. and

42. 6.

Luk. 18.

13.

As for confession of sinne to men, it is not to be vsed but in two cases. First, when some offence is done to our neighbour: secondly, when ease and comfort is sought for in trouble of conscience.

Mat. 5.

7 am. 5.

17.

The third dutie in the practise of repentance is Deprecation, whereby we pray to God for the pardō of the sins which haue been confessed with contrition of heart, with earnestnesse and constancie, as for the weigh-

weightiest matter in the world. And here we must remember to behaue our selues to God as the poore prisoner doth at the barre, who when the iudge is about to giue sentence, cries vnto him for fauour as for life and death. And we must doe as the cripple or lazar man in the way; sit downe, vnlap our legges and armes & shew the sores of our finnes; crying to God continually as they doe (*Looke with your eye, and pitie with your heart:*) that we may finde mercie at Gods hands, as they get almes at the hāds of passengers. Thus Oseah instructeth the people,

*Ose. 14.2. O Israel, returne vnto the Lord thy God: for thou hast fallen by thine iniquitie: take vnto you words, and turne vnto the Lord, and say vnto him, Take away all iniquitie and receiue vs grationsfully:*



ly: for we will render thee the  
 calues of our lippes. Of Daniel. Dan. 9.  
 We doe not present our supplicati- 18, 19.  
 on before thee for our owne righ-  
 teousnes, but for thy great tender  
 mercies. O Lord heare, O Lord  
 forgine, O Lord consider and doe  
 it: deferre not for thine owne  
 names sake, O my God. Of Da- Ps. 51. 1  
 uid. Haue mercie vpon me, O  
 God, according to thy louing kind-  
 nes: according to the multitude of  
 thy compassions put away mine in-  
 iquities.

The last dutie is, to pray to  
 God for grace and strength,  
 whereby we may be inabled to  
 walke in newnesse of life. Of  
 Dauid. Behold, I desire thy com- Ps. 119.  
 maundements, quicken me in thy 40.  
 righteousnes. And, Teach me to  
 doe thy will, for thou art my God: Ps. 143.  
 let thy good spirit lead me into the 10.  
 land of righteousnes.

CHAP.

## CHAP. VIII.

*Of Legall motives to repentance.*

**M**Otiues to repentance are either Legall or Euangelicall. Legall are such as are borrowed from the lawe: and they are three especially.

The first is, the miserie and cursed estate of euery impenitēt sinner in this life by reason of his sins.

His miserie (that I may expresse it to the conceit of the simplest) is seuen-fold.

1. within him.
2. before him.
3. behind him.
4. on his right hand.
5. on his left hand.
6. ouer his head.
7. vnder his feete.

His miserie within him is  
two-

two-folde. The first is a guiltie conscience: which is a very hell vnto the vngodly man. For hee is like a silly prisoner, and the conscience like a gayler which followes him at the heeles, and dogges him whither soeuer hee goes, to the end he may see and obserue all his sayings and doings. It is like a register, that sits alwaies with the pen in his hande, to record and inroll all his wickednesse for euerlasting memorie. It is a little iudge, that sittes in the middle of a man euen in his very heart, to arraign him in this life for his sinnes, as he shall bee arraigned at the last day of iudgemēt. Therefore the pangs, terrours, and feares of all impenitent persons, are as it were certaine flashings of the flames of the fire of hell. The guiltie conscience

**D** I makes

Isai. 28.20. *Dan. 5. 6.* makes a man like him which lies on a bed that is to strait; and the couering to short; who would with all his heart sleepe, but cannot. Belshazzar when he was in the midst of his mirth seeing the hand writing vpon the wall, was smitten with great feare, so as his countenance changed, and his knees smote together.

The second euill within mā is, the fearefull flauerie and bōdage vnder the power of Sathan the prince of darkenesse: in that his minde, will, and affections are so knit and glued to the will of the deuill, that hee can doe nothing but obey him, and rebell against God. And hence Sathā is called the prince of this world: which keepes the holde of the heart, as an armed captaine keepes a sconsse or castle

2. Cor.

4. 4.

file with watch and ward.

The miserie before man is a dangerous snare which the deuill laies for the destruction of the soule. I say it is dangerous because he is in setting of it 20. or 40. yeares, before he strikes: when as (God knowes) men do little thinke of it. It is made of three cordes: with the first hee brings men into his snare: and that hee doeth by couering the miserie and the poison of sinne; and by painting out to the eie of the minde, the deceitfull profits and pleasures thereof. With the second, he hopples and in-snares them: for after that a man is drawn into this or that sinne, the deuill hath so sugered it o-uer with fine delights, that hee can not but needes must liue and lie in it. By the third, he drawes the snare & indeauours

2. Tim.

2. 25.

D 2.

with.

with all his might to breake the necke of the soule. For when he seeth a fitte opportunitie, especially in grievous calamities; and in the houre of death, hee takes away the vizar of sinne, and shewes the face of it in the true forme, as ougly as himselfe: then withall hee be-  
ginnes(as wee say) to shewe his hornes; then hee rageth in terrifying and accusing, that the soule of man may bee swallowed vp of the gulfe of finall despaire.

The miserie behind him, is the sinnes past. The Lord saith to Caine, *If thou doest not well,*  
*Ge. 4.7 sinne lieth at the dore.* Where sin is compared to a wilde beast, which followes a man whither foeuer he goeth, and lieth lurking at his heeles. And though for a time it may seeme to bee  
hurtlesse,

hurtlesse, because it lies asleeper  
yet at length, vnlesse men re-  
pent, it will rise vp, seaze on  
them, and rende out the very  
throates of their soules. Iob in  
his affliction saith, *Thou writest* *Iob. 13.*  
*bitter thinges against me, and mar-*  
*kest mee. possesse the sinnes of my*  
*youth.* And Dauid praieith, *For-* *Pf. 25.*  
*giue mee the sinnes of my youth.* If  
the memorie of finnes past bee  
a trouble to the godly man, oh  
what a rack? what a gybbet will  
it bee to the heart of him that  
wants grace?

The miserie on the right  
hand is prosperitie and ease:  
which by reason of mans finnes  
is an occasion of many iudge-  
ments. In it men practised the  
horrible finnes of Sodome: it *Ezee.*  
puffes vp the heart with diue- *16. 49.*  
lish pride, so as men shal thinke  
themselves to be as God him-  
D 3 selfe,

selfe, as Senacherib, Nabuchad-  
 nezzar, Antiochus, Alexan-  
 der, Herode, Domitian did. It  
 steales away mans heart from  
 God, and quenches the sparkes  
 of grace. As the Lord complaineth  
 of the Israelites. *I spake un-*  
*to thee when thou wast in prospe-*  
*ritie: but thou sayest, I will not*  
*heare: this hath bin thy manner*  
*from thy youth.* It is like the Tuie  
 that embraces the tree & winds  
 rounde about it, but yet drawes  
 out the iuyce of it. Hence is it,  
 that many turne it to an occasi-  
 on of their destruction. Salo-  
 mon saith, *Prosperitie of fooles*  
*destroyeth them.* When the milke  
 swells, the rest of the bodie  
 pines away: and when the heart  
 is puffed with pride, the whole  
 man is in danger of destructi-  
 on. The sheepe that goes in the  
 best pasture, soonest comes to  
 the

*Ier. 22.*  
*21.*

*Prou.*  
*1. 32.*



the slaughter house: and the vngodly man fattes himselfe with continuall prosperitie, that hee may the sooner come to his owne damnation. *Rom. 9. 22.*

The miserie on the left hand is aduersitie, which standes in al manner of losses and calamities in goods, friendes, good name, and such like. Of this reade at large, Deut. 28.

The miserie ouer his head is, the wrath of God, which he testifies in all manner of iudgements from heauen, in danger of which euery impenitent sinner is euery houre. And the danger is very great. The scripture saith, *It is a fearefull thing to fall into the hands of the living God. Heb. 10. 31.* Hee hath store houses full of all manner of iudgements: and they watch for secure sinners that they can not scape. Gods wrath

*Nahn.**1.4,5,**6.**Pf.97.*

is a fire making hauocke and bringing to naught whatsoeuer it lights on : yea, because hee is slowe to anger, therefore more terrible : as a man therefore staies his hand for a time, that he may lift it higher and fetch a deeper blowe. When the dumbe creatures melt as waxe, and vanish away at his presence, when he is angrie; as the huge mountaines and rockes doe; fraile man must neuer look to stand. If the roaring of a Lyon make men afraide, and the voice of thunder bee terrible: oh, howe exceedingly should all bee astonished at the threatnings of God?

The miserie vnder his feete is, *Hell fire*: for euey man till hee repent, is in as great danger of damnation as the traitour apprehended, of hanging drawing,

drawing, and quartering. A man walking in his way falls into a deepe dungeon that is full of ougly serpents and noisome beastes: in his fall he catches holde of a twigge of a tree that growes at the mouth of the dungeon, and hangs by it: afterwarde there comes a beast both leane and hunger-bitten, which hauing cropt the whole tree, is euer and anon knapping at the twigge on which hee hangs. Nowe, what is the daunger of this man? surely hee is like to fall into the pit, ouer which hee hangs. Well, this man is euery impenitent sinner: the pit is hell, prepared for the deuill and his angells: the twigge is the bricke and fraile life of man: the hunger-bitten beast  
is

is death, that is readie euery  
houre to knappe our life asun-  
der: the danger is fearefull: for  
man hanging as it were ouer  
the mouth of hell, when life is  
ended, vnlesse hee vse good  
meanes before hee die, hee then  
falls to the very bottome of it.

If this be the miserie where-  
with the carelesse man is sieged  
and compassed about euery  
way, and that for his sinnes,  
why doe men lie in the deade  
sleepe of securitie? Out standes  
them in hande to take vp the  
voice of bitter lamentation, &  
for their offences to howle after  
the manner of dragons. If men  
could weep nothing but teares  
of blood for their sinnes, if they  
could die a 1000. times in one  
day for very griefe, they could  
neuer bee grieved enough for  
their sinnes.

The

The second motiue to draw men to repentance is, the consideration of the wretched estate of an impenitent sinner in his death, which is nothing but the <sup>2d</sup> wages and allowance that hee receiues for his sinne: and it is the very suburbs, or rather the gates of hell. S. Paul compares death to a scorpion, who carries a *sting* in his taile, which is sinne. Nowe then when impenitent & prophane persons die, then comes this scorpion and gripes them with her legs, and stabbes them at the heart with her sting. Wherefore the best thing is before death come to vse meanes to pull out the sting of death. And nothing will doe it but the bloode of Christ: let men therefore breake off their sinnes by repentance: let

let them come to the throne of grace, and crie: yea let them fill heauen and earth with cries for mercie. Oh! pray, pray, pray for the pardon of thine owne personall and particular sinnes. If thou obtaine but one drop of Gods speciall mercie in Christ, all daunger is past. For death hath lost his sting; and then a man without daunger may put an vgly serpent in his bosome.

The third motiue is the consideration of his estate after death. When the day of the last iudgement shall be, he must be brought and set before the tribunall seat of Christ: he shall not be able to escape or hide himselfe: then the bookes shall be brought out, and all his sinnes shall be discovered before Gods Saints and Angels: the

the deuill and his owne conscience shall accuse him: none shall be aduocate to plead his cause: he himselfe shalbe speechlesse, he shall at length heare the dreadfull sentence of damnation, *Goe ye cursed into hell prepared for the deuill and his angels.*

This thing might mooue the vilest Atheist in the world to leaue his wicked waies and come to amendment of life. We see the strongest thiefe that is, when he is ledde in the way from the prison to the barre, leaues his theeuing and be-haues himselfe orderly. And indeede if he would then cut a purse, it were high time that he were hanged. All men by nature are traytours and malefactours against God: whiles we liue in this world, we are in the way going to  
the

the barre of Gods iudgement. The wheele of the heauens turnes one bout euery day, and windes vp somewhat of the threed of our life: whether we sleepe or wake we are alwaies cōming nearer our end: wherefore let all men daily humble themselves for their sinnes, and pray vnto God that he would be reconciled vnto them in Christ: and let them indeauour themselves in obedience to all Gods commaundements, both in their liues and callings.

Againe, after the last iudgement there remains death eternall appointed for him: which stands in these three things. I. A separation from all ioy and comfort of the presence of God. II. Eternall fellowship with the deuill and his angels. III. The feeling of the horrible



ble wrath of God, which shall seaze vpon bodie, soule, and conscience, and shall feede on them as fire doth on pitch and brimstone: and torment them as a worme crawling in the bodie, and gnawing on the heart: they shall alwaies be dying, and neuer dead: alwaies in woe, and neuer in ease. And this death is the more grieuous, because it is euerlasting. Suppose the whole world to be a mountaine of sand, and that a bird must carry from it but one mouthfull of sand euery thousand yeares: many innumerable thousands of yeares will be expired before she will haue carried away the whole mountaine: well, if a man should stay in torment so long, and then haue an end of his woe, it were some comfort: but when the  
bird

bird shal haue carried away the mountaine a thousand times: alas, alas, a man shall be as farre from the ende of his anguish and torment as euer he was. This consideration may serue as any iron scourge to driue men from their wicked liues. Chrysostome would haue men in their meetings in tauernes and feasts, to talke of hell, that by by often thinking on it, they might auoid it. A graue & chaste matrone, beeing mooued to commit folly with a lewde ruffian; after long discourse, shee called for a panne of burning coales, requesting him for her sake to holde his finger in them but one houre; he answered, that it was an vnkinde request; to whome she replied, that seeing he would not hold so much as one finger in a few coales for  
one

one small houre, she could not yeeld to do the thing for which she should be tormented bodie and soule in hell fire for euer. And so should all men reason with themselues, when they are about to sinne. None will be brought to doe a thing, that may make so much as their finger or tooth to ake: if a man be but to snuffe a candle, he will first spit on his finger, because he can not abide the heat of a small and tender flame. Therefore we ought to haue great care to leaue our sinnes, whereby we bring endlesse torment to bodie and soule in hell fire, to which our fire is but yce in comparifon.

## CHAP. IX.

*Of motiues Euangelicall.*

**E**Vangelicall Motiues are two especially. The first is ta-

taken from the consideration of mans redemption. He that redeemed mankinde is God himselfe: as Paul saith, that God  
2. Cor. was in Christ, reconciling the  
5. 19. world to himselfe. Mans sinne is so vile and hainous in the eyes of God, that no angel nor creature whatsoeuer was able to appease the wrath of God for the least offence. But the sonne of God himselfe must come down from heaven, and take mans nature on him: and not onely that, but he must also suffer the most accursed death of the crosse, and shed his most precious heart blood to satisfie the justice of his Father in our behalfe. If a father should be sicke of such a disease, that nothing would heale him but the heart blood of his owne child, he would presently iudge his own case  
case

case to be dangerous; & would also vow if euer he recovered, to vse all meanes whereby he might auoide that disease. So likewise, seeing nothing could cure the deadly wound of our sinne, but a plaister made of the heart blood of Christ: it must make vs acknowledge our pittifull case, and the hainousnes of the least of our sinnes; and stirre vs vp to newnes of life.

Againe, considering the end of the redemption wrought by Christ, was to deliuer vs from our euill conuersation in sinne and vnrighteousnes, we are not to continue and as it were lie bathing our selues in sinne; for that were, as if a prisoner, after that he had bene ransomed and had his bolts taken off, & were put out of the prison to goe whither he would, should re-  
turne

turne againe, and desire to lie in the dungeon still.

The second motiue is, that God hath made a promise to such as truly repent. I. Of remission of sinnes. *Wash you, make*  
*Isa. 1. you cleane, take away the euill of*  
*16, 18. your works from before mine eyes:*  
*cease to doe euill, &c. Though your*  
*sinnes were as crimson, they shall*  
*be made as white as snow: though*  
*they were redde like skarlet, they*  
*Isa. 55. shall be as wooll. And, Seeke the*  
*6, 8. Lord while he may be found, call*  
*upon him while he is neare. Let*  
*the wicked forsake his waies, and*  
*the vnrighteous his owne imagi-*  
*nations, and retarne vnto the*  
*Lord, and he will haue mercie on*  
*him, for he is very plentifull in*  
*forgiuing. II. Of life euerla-*  
*sting. I will not the death of a*  
*Exech. sinner, but rather that he repent*  
*18. and liue. And, Thus saith the*  
*Lord*

Lord vnto the house of Israel, *Amos*  
 Seeke ye me, and ye shall liue. III. 5.8.

Of mitigating or remoouing  
 temporall calamities. Stand in  
 the court of the Lords house and *Ier. 26.*  
 speake vnto all the cities of Iu- <sup>3.</sup>

dah, &c. If so be they will hear-  
 ken and turne euery man from his  
 euill way, that I may repent me of  
 the plague which I haue determi-  
 ned to bring vpon them, because of  
 the wickednesse of their workes.

And, If we would iudge our *1. Cor.*  
 selues, we should not be iudged, *11. 31.*  
 that is, afflicted with temporall  
 punishments.

I ioyne with the remoouing  
 of temporall calamities the mi-  
 tigating of them: because they  
 are not alwaies taken away  
 when the partie repenteth. *Af. 1. Sam.*  
 ter Dauids repentance the *12, 14.*  
 childe dieth, and the sword de-  
 parts not from his house. And  
 the

*Mich.*  
7.9.

the Prophet Micha brings in the people humbling themselves before God vnder a temporall punishment, saying, *I wil beare thy wrath, because I haue sinned against thee.* And it is Gods pleasure that the chastisement shall remaine after the partie is reconciled to him, that he may by that meanes be admonished of his sinne, and be an example to others.

*2. Sam.*  
12. 12.

As God hath made these mercifull promises to penitent sinners, so he hath faithfully performed them, so soone as they haue but begun to repent. Example of Dauid. *Then Dauid said vnto Nathan, I haue sinned against the Lord. And Nathan saide to Dauid, Thy sinne is forgiven thee.* Of Manasses. *2. Chr. 33. 12. When hee was in tribulation hee praied vnto the Lord his God, and humbled*



humbled himselfe greatly before the Lord God of his fathers, and praied vnto him: and God was intreated of him, and heard his prayer. Of the Publicane. The Publicane, &c. smote his breast, say-  
 ing, O God be mercifull to me a sinner: I tell you, this man departed iustified to his house, rather then the other. Of the thiefe. He said vnto Iesus, Lord, remember me, when thou comdest to thy kingdome. Then Iesus said vnto him, Verily, I say vnto thee, to day shalt thou be with me in paradise.

Hauiing such notable promises made to Repentance, no man is to draw backe from the practise of it, because of the multitude of his sinnes, but rather to doe it. The Pharises saide to Christs disciples. Why eates your master with Publicans and sinners. When Iesus heard it,

he said unto them, *The whole need not the phisition, but they that are sicke. And I came not to call the righteous, but sinners to repentance.* And, *Verely I say unto you,* Mat. 21. 31. *that Publicanes and harlots shall goe before you into the kingdome of God.*

## CHAP. X.

*Of the time of Repentance.*

**T**He time of Repentance is the time present, without any delay at all: as the holy Ghost saith, *To day if yee will heare his voice.* And, *Exhort one another daily, while it is called to day: least any of you bee hardened through the deceitfulnesse of sinne.* Reasons hereof are these. I. Life is vncerten: for no man knowes at what houre or moment; and after what manner he shall goe forth of this worlde. Bee yee also

Heb. 3.

7. 13.

also prepared therefore, for the day will come at an houre when ye think not. This one thing should make a man to hasten his repentance; and the rather, because many are dead, who purposed with them-selues to repent in time to come; but were preuented by death, and shall neuer repent. II. The longer a man liues in any sinne, the greater daunger: because by practise sinne gets heart and strength. Custome is of such force, that that which men vse to doe in their life time, the same they doe and speake when they are dying. One had three poundes owing to him for to bee paid three seuerall yeares: when that hee was dying nothing coulde bee gotte of him but three yeares, three pounds. Again, by deferring repētance

E I

men

*Roms.**2. 5.*

men treasure vp wrath against the day of wrath. If a malefactor for his punishment shold bee appointed to carrie euery day a sticke of wood to an heap to burne him twentie yeares after: it must needes be an exceeding great punishment and miserie: and this is the case of euery sinner, who neglecting repentance from day to day, doth thereby imploy himselfe in heaping vp the coales of Gods wrath to burne his soule in hel, when the day of death comes. III. The more the time is prolonged, the harder it is to repent: the longer a man goes in his sickenes without phisicke, the harder is the recouerie. And where the deuill dwells long he will hardly be remooued. The best way to kill a serpent is, to crosse it in the heade when

when it is young. I V. It is as meate and drinke to the deuill to see men liue in their sinnes, deferring repentance: as on the contrary, there is great ioy among the angels of God in heaven, when a sinner doth repent. V. Late repentance is seldom or neuer true repentance. For if a man repent when hee cannot sinne as in former time, as namely in death: then hee leaues not sin, but sinne leaues him: wherefore the repentance which mē frame to themselves when they are dying, it is to be feared least it die with them. And it is very iust, that hee should bee condemned of God in his death, who condemned God in his life. Chrysostome saith, that the wicked man hath this punishment on him, that in dying hee should forget himselfe,

E 2

selfe, who when hee was living did forget God. V I. Wee are with Abel to giue vnto God in sacrifice euen the fat of our flocke: nowe they which defer repentance to the ende doe the contrarie. Late repenters offer the flower of their youth to the deuil: and they bring the lame & broken sacrifice of their old age to God.

## CAP. XI. OF CERTAINE CA- ses in Repentance.

### I. *Case of a Renolt.*

**V**Hether a mā that hath professed Christ and his religion, yet afterwarde in persecution denies Christ, and forswears the religion, may repent and be saued. *Ans.* It is a gricuous estate: yet a man may  
come

come to repentance afterward.  
 Manasses fell away to idolatrie *2. Chr.*  
 and witchcraft; and yet was re- *33.*  
 ceived to mercie. So did wise  
 Salomon: and yet no doubt re-  
 covered, and is received to life  
 everlasting. My reason is, be-  
 cause God vouchsafed him to  
 be a pen-man of some partes of  
 holy scripture. And the scrip-  
 tures were written not by such  
 as were men of God onely, but  
 by such as were *holy men of god. 2. Pet.*  
 Peter denied Christ of knowe- *1. 21.*  
 ledge against his owne consci-  
 ence, and that with cursing and  
 banning: and yet came to re-  
 pentance afterward, as appears  
 by the testimonie of Christ, *I*  
*haue praied for thee that thy faith Luk.*  
*faile not: therefore when thou art 22. 32.*  
*converted strengthen thy bre-*  
*thren.*

Obiect. I. Mat. 10. 33. *Who-*  
*E 3 soener*

sooner shall denie mee before men, him will I denie before my father which is in heauen. Answer. The place is only to be vnderstood of such a denial of Christ which is finall.

Object. III. Hebr. 6. 4. It is impossible that they which were once lightened, and haue tasted of the heauenly gift, &c. if they fall away shoulde bee renewed by repentance. And, Hebrwes, 10. 26. If we sinne willingly after that we haue receiued the knowledge of the truth, there remaines no more sacrifice for sinne. Ans. The places must bee vnderstoude of sin which is to death: in which men of desperate malice against Christ, vniuersally and wholly fall away from religion. For the holy Ghost saith not, if they fall, but <sup>2</sup> if they fall away. And it is added, that they

<sup>1</sup> Heb.  
6. 6.



*crucifie the son of God, and make a mocke of him, that they trample under foote the sonne of God, that they account the blood of the new testament an unholy thing: that they despise the spirit of God. And the worde translated <sup>a</sup>willingly, <sup>2v.26.</sup>* imports somewhat more, namely, to sinne because a man will, that is, wilfully. The like answer is to bee giuen to the question, whereby it is demaunded whether men overtaken with the vnnaturall sinnes mentioned, Rom, 1.24, 25, 26. may come to repentance afterward or no; namely, that although the sins be heinous and capitall, yet the grace of repentance is not denied: as appears in the example of the Corinthians, 1. Cor. 6.9, 10, 11.

# II. Case of Recidination.

**V**Hether the childe of God after repentance for some grieuous sinne, do fall into the same againe, and come to repentance the second time.

*Answ.* The case is dangerous as we may see by the comparison in the bodie. If one fall into the relapse of an ague or any other strong disease, it may coste him his life: and the recovery wil be very harde. Christ saied to the man that had beene sicke eight and thirtie yeares, after that he had healed him, *Behold, thou art whole, sinne no more, least a worse thing befall thee.* And the vn-  
*clean spirit returning takes to him other seuen spirits worse then himselfe.* Indeede wee finde no particular example of recovery after a relapse, in the scriptures:

*Joh. 5.*  
*14.*

*Luk. 11*  
*26.*

tures: yet no doubt a recouerie may bee. Reasons are these. I. Promise is made of remission of sinnes in Christ without any tearme of time: without any limitation to any number or kindes of sinne: saue onely the blasphemie against the holy Ghost. Therefore there may bee repentance and saluation after a relapse. *Act. 10.43.* II. Christ tells Peter that he must forgiue not till seauen times onely (which peraduenture he thought to be very much) but *seauentie seauen times*, and that in one day, if one returne seauentie times and say it repents mee. *Luk. 17. 4.* Nowe if wee must doe this, which haue not so much as a droppe of mercie in vs in comparison of God: hee will no doubt often forgiue, euen for one sinne, if men

men will returne and say, it repents mee ; considering that with him is *plentifull redemption*, and he is *much in sparing*.

*Pf. 130*

7.

*Isa. 56.*

7.

### *III. Case of Restitution.*

*Luk.*

*19. 8.*

**V**Hether he that repent is to make restitution if he haue takē any thing wrōgfully from his neighbour. *Ans.* Yea: Zacheus, when he repēted and receiued Christ, gaue halfe of his goods to the poore, & if he had *taken any thing by forged canillation*, hee restored it *fourfold*. It is but a badde practise when a man on his death-bed will very deuoutly bequeath his soule to God, and his goods euill gotten (as his conscience will often crie in his eare) to his children and friendes, without either restitution or amendes making. *Question.* But what if a man

man bee not able to restore.

*Answer.* Let him acknowledge the fault, and God will accept the will for the deede. As Paul saith in the like case: *If there be a willing minde, it is accepted according to that which a man hath, and not according to that which he hath not.* *Question.* When a man

2. Cor.  
8. 12.

by restoring shall discredit himselfe: howe shall he restore and keepe his credit. *Answer.* Let him (if the thing to bee restored bee of small moment) make choice of some faithfull or honest friend, who may deliver the thing in the behalfe of the partie, concealing his name.

*Question.* Howe if the parties be deade. *Answer.* Let him restore to the heires and successors: if there bee none, let him restore to God, that is, to the Church and the poore,


IIII. *Case of teares.*

**W**Hether doth repentance alwaies goe with teares or not. *Ans.* No: for very pride and hypocrisie will draw forth teares. And some there are, that can weepe for their sinns in the presence of others; whereas beeing alone, they neither will nor can. Some againe are of that constitution of bodie, that they haue teares at command. And a godly man with drie cheekes may mourne to God for his sinnes, and intreat for pardon, and receiue it. Yet in all occasions of deeper grieve for sinne, teares will follow: vnlesse men haue stonie and flintie hearts. And yet againe, though the greatest cause of sorrow be offered, the softest heart that is sheddeth not teares at the first, but afterwards

wardes it will. When the bodie receiues a deepe wound, at the first ye shall see nothing but a white line or dint made in the flesh, without any blood: stay but a while, then comes blood from the wound in great abundance. So at the first the minde is astonished and giues no teares: but after some respite and consideration, teares followe.

*V. Case of death.*

**W**Hether the repentant sinner cā alwaies shew himselfe comfortable, on his death-bedde. *Answ.* Though the comfort of Gods spirit shall neuer be abolished from his heart: yet he can not alwaies testifie it. For hee may die of a burning ague: and by reason of the extremitie of his fittes,  
be



be troubled with idlenesse of head, and breake out into railing speeches and blasphemies. Likewise he may die of a sicknesse in the braine, and be troubled with grievous convulsions, so as his mouth shall be writhen to his eares, his necke turned behind him, and the very place where he lies shall shake through his trembling, as daily experience will testifie. Neither is any to thinke this strange. For Salomon saith, *All*

*Eccles. 9.2. things (in outward matters) come alike to all: and the same condition is to the iust and to the wicked: to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not.*

## CHAP. XII.

*Of the contraries to Repentance.*

Contrarie



**C**ontrarie to Repentance is Impenitencie: whereby me continue in one estate, neither sorrowing for sinne, nor turning from it.

It is one of the most grievous iudgements that is, if it be finall. For as a sicke man, then is most sicke, when he feeles the least sicknes, and saith he is well: so miserable man is in most miserie when he feeles no miserie, and thinkes himselfe in good estate.

This sinne befalls them that iudge theselues righteous, needing no repentance. As the *Pharises* in the daies of Christ, the *Catharists* in the Primitiue Church, and the *Anabaptists* in our age. Adde vnto these; such as haue hardened their hearts: so as they can not discern betweene good and euil;

nor tremble at Gods iudgements, but rather fret and rage against them: till God in his wrath either destroy them, or cast them to finall despaire. As it befell Iulian the Apostata, who died blaspheming & casting his own blood into the aire.

Betweene the two extreames Repentance and Impenitencie, is placed counterfeit repentance. For the wicked nature of man can dissemble and counterfeit Gods grace. As the Lord complaines of the Iewes: *Her rebellious sister Judah, hath not returned vnto me with her whole heart, but fainedly saith the Lord. Ier. 3. 10.*

Counterfait repentance, is either Ceremoniall, or Desperate.

Ceremoniall, when men repent in outward shew, but not  
in

in the truth of heart. As Saul. *1. Sam.*  
 Then said Saul to Samuel, I haue *15. 24.*  
 sinned: for I haue transgressed the *30.*  
 commandments of the Lord, and  
 thy word: because I feared the peo-  
 ple and obeyed their voice. Now  
 therefore I pray thee take away  
 my sinne, and turne again with me,  
 that I may worship the Lord, &c.  
 Againe, I haue sinned, but honour  
 me, I pray thee, before the Elders  
 of my people. Of Ahab. When A- *1. king.*  
 hab heard these words he rent his *21. 27.*  
 cloathes and put on sackloth, and *29.*  
 fasted, and went softly. And the  
 word of the Lord came to Eliah,  
 saying, Seest thou how Ahab is  
 humbled before me?

Dissembled repentance may  
 be discerned because men after  
 a time returne to their old byas  
 againe. Pharao king of Egypt  
 saide vnto Moses and Aaron, *Exod.*  
 Pray vnto the Lord that he may *8. 8.*  
 take

take away the frogges from me and from my people. And, When Egypt was smitten with haile, he said, I haue now sinned: and the Lord is righteous: but I and my people are wicked: Pray ye vnto the Lord, that there be no more mightie thunders and haile. Again, troubled with grasshoppers, he said, *Exod.* I haue sinned against the Lord *9.29.* your God, and against you, and now forgiue me my sinne onely this once, &c. Now marke the issue of all: when Pharaosaw that he had rest giuen him, he hardened his heart, and hearkened not vnto them, as the Lord had said. This is the ordinarie and common repentance that most men practise in the world.

Desperate repentance commonly called Penitence is, when a man hauing only Gods iudgments before his eyes, is smitten with

with horreur of conscience : & wanting assurance of Gods mercie despaire finally. This was Iudas repentance, who when he had brought againe the *Mat.* thirtie pieces of siluer, confessed his 27.3. fault, and went and hanged himselfe.

### CHAP. XIII.

*Of corruptions in the doctrine of Repentance.*

**T**He Church of Rome at this day hath corrupted the auncient doctrine of Repentance, beeing one of the special points of religion. The corruptions are specially fixe.

The first, that they make repentance or penance to be a sacrament, which can not be : because it waits an outward sight. And though some say, that the words, which the priest rehearseth in absolution, are the signe : yet

yet that can not be : because the signe must be not onely audible but also visible.

The second, that a sinner hath in him a naturall disposition, which beeing stirred vp by gods preuenting grace, he may and can worke together with Gods spirit in his owne repentance. But in deede all our repentance is to be ascribed to Gods grace wholly. The soule of man is not weake but starke  
*Eph. 2.* dead in sinne : and therefore it  
*1.* can no more prepare it selfe to repentance, then the bodie being dead in the graue can dispose it selfe to the last resurrection.

The third corruption, that contrition in repentance must be sufficient. A thing impossible. For sinne doth so greatly offend Gods maiestie, that no  
 man

man can euer mourne ynough for it.

The fourth, that contrition doth merit remission of sinne. An opinion that doth derogate much from the all-sufficient merits of Christ.

The fifth, that he that repents must confesse all the sins that he can remember, with all their circumstances to his own priest, or one in his stead, if he will receiue pardon. This kind of confession is a meere forge-rie of mans braine. I. There is neither precept nor example of it in the Scriptures. I I. Dauid *Pf. 32.* and others haue repented and 3. haue receiued remissio of their 2. *Sam.* sinnes without confessing of 12. 12. their sinnes in particular to any man.

The last, that the sinner by his workes and sufferings must make

make satisfaction to God for the temporall punishment of his sinnes. A flat blasphemie.

*2. Ioh.* The Scriptures mention no other satisfaction but Christs;  
*1.7. &* and if his be sufficient, ours is needlesse: if ours needefull, his imperfect. Papists write that both may stand together. Christs satisfaction (they say) is as a plaister in a boxe vnappplied: mans satisfaction as a meanes to apply it: because it prepares vs to receiue it. Ah, good diuinitie: for euen in common sense the satisfaction of Christ must first be applied to the person of man that it may please God: before the workes (which they tearme satisfactions) can any way be acceptable to God.

To conclude, the Romish doctrine of Repentance, is the right way to hell. For when a  
 sinner



sinner shall be taught that hee must haue sufficient sorrow for his sinne: and withall that hee must not beleue the remission of his owne sinnes particularly: when sorrow comes vpon him and he wants sound comfort in Gods mercie, he must needes fall into desperation without recouerie. Therefore the Papists in the houre of death, (as we haue experience) are glad to leaue the trumperie of humane satisfactions, and to rest onely for their iustification, on the obedience of Christ.

*LAUS DEO.*

## THE COM-

bate of the flesh and  
spirit.

Gal. 5. 17. *For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary one to another, so that ye cannot doe the things which ye would.*

**T**He Apostle Paul from the beginning of this chapter to the 13. verse exhorts the *Galatians* to maintaine their Christian libertie: and from thence to the ende of the chapter hee perswades them to other speciall duties of godlinesse. In the thirteenth verse hee stirs them vp to be seruiceable one to another by loue: in the fifteenth  
verse

verse hee dissuades them from contentions and doing of iniuries. In the 16. verse hee shewes the remedie of the former sins, which is to walke according to the spirit. In the seventeenth verse he renders a reason of the remedie, the force whereof is this. The flesh and the spirit are contrarie: wherefore if ye walke according to the spirit, it will hinder the flesh, that it shall not carrie you forward to doe iniuries and liue in contentions, as otherwise it would.

In this verse wee haue to obserue fīue pointes. The first, that there is a combate betweene the flesh and the spirit, in these wordes, *The flesh lusteth against the spirit, and the spirit against the flesh.* The second is, the matter of this combate, which standes in

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F I the:

the contrary lusting of the flesh and the spirit. The third, is the cause of the combate, in these wordes, *and these are contrarie.* The fourth is the subiect or person in whome this combate is, noted in these words, *So that yee, the Galatians.* The last is the effect of the combate, in the last wordes, *that they cannot doe, &c.*

Touching the combate it selfe diuers points are to be considered. The first, what these two, which make combate, namely, the flesh and the spirit, are. They haue diuers significations. First of all, the spirit is taken for the soule, and the flesh for the bodie. But so they are not taken in this place. For there is no such combate betweene the bodie and the soule: both which agree together to make the person of one man.

Se-

Secondly, the spirit signifies naturall reason, and the flesh the naturall appetite or concupiscence. But they can not bee so vnderstoode in this place. For the spirit here mentioned doth fight euen against naturall reason: which though it serue to make a man without excuse, yet is it an enemie to the spirit. Thirdly, the spirit signifies the Godhead of Christ, and the flesh the manhood: but it must not be so taken here. For then euery man regenerate should bee desired. Lastly, the spirit signifies a created qualitie of holinesse, which by the holy Ghost is wrought in the mind, will, and affections of man: and the flesh, the naturall corruption or inclination of the minde, will, & affections to that which is against the lawe. In this sense

these twaine are taken in this place.

Secondly, it is to be considered howe these twaine, the flesh & the spirit can fight together, being but meere qualities. And wee must knowe, that they are not seuered asunder, as though the flesh were placed in one part of the soule, and the spirit in another: but they are ioyned and mingled together in all the faculties of the soule. The mind or vnderstanding part, is not one part flesh, and an other spirit, but the whole mind is flesh, and the whole minde is spirit; partly one & partly the other.

The whole will is partly flesh and partly spirit: the flesh and the spirit, that is, grace and corruption, not seuered in place but onely in reason to bee distinguished. As the ayre in the  
dawn.



dawning of the day is not wholly light or wholly darke as at midnight and at noone day : neither is it in one part light, in another part darke: but the whole aire is partly light, and partly darke throughout. In a vessell of luke-warme water, the water it selfe is not onely hote or onely colde; or in one part hot & in another part colde: but heate and colde are mixt together in euery part of the water. So is the flesh and the spirit mingled together in the soule of man : and this is the cause why these two contrarie qualities fight together

Thirdly in this combate wee are to consider what equalitie there is betweene these two combaters, the flesh and the spirit . And wee must know, that the flesh vsually , is more

in measure then the spirit. The flesh is like the mightie giant Goliah, and the spirit is little & small like young David. Hence it is, that Paul calls the Corinthians which were men iustifi-

*1. Cor. 3. 1.* ed and sanctified, *carnall. I could not (saith he) brethren speake vnto you as vnto spirituall, but as vnto carnal, as vnto babes in Christ.*

*Eph. 4. 13.* And none can come to bee tall men in Christ according to the age of the fulnesse of Christ, till after this life. And the speech which is vsed of some diuines, that the man regenerate *bath but the reliques of sinne in him,* must be vnderdood warily, els it may admitte an vntrueth. As for the measure of grace it can bee but small in respect, where-  
*Rom. 8. 2 3.* as wee doe receiue but the *first fruites of the spirit* in this life; & must waite for the accomplishment

ment of our redemption till the life to come. For all this, the power and efficacie of the spirit is such, that it is able to preuaile ordinarily against the flesh. For the flesh receiues his deadly wounde at the first instant of a mans conuersion, and continually dieth after by little and little: and therefore it fights but as a maimed souldier. And the spirit is continually confirmed and increased by the holy Ghost: also it is liuely and stirring, and the vertue of it is like muske; one graine whereof wil giue a stronger smell, then many ounces of other perfumes. Some may say, that the godly man doth more feeble the flesh then the spirit: and therefore that the flesh is every way more then the spirit. I aunswere, that we must not measure our estate

by feeling, which may easily deceiue vs . A man shall feele a paine which is but in the toppe of his finger more sensibly the health of his whole bodie: yet the health of the bodie is more then the paine of a finger. Secondly we feele corruption not by corruption, but by grace: and therefore men , the more they feele their inwarde corruptions , the more grace they haue.

Thus much of the combate it selfe: now let vs come to the manner of this fight.

It is fought by *lusting* . To luste in this place signifies to bring forth and to stir vp motions and inclinations in the heart, either to good or euill.

Lusting is two-folde: the lusting of the flesh, & the lusting of the spirit.

The

The lusting of the flesh hath two actions: the first is, to ingender euill motions and passions of selfe-loue, enuie, pride, vnbeleefe, anger, &c. Saint Iames saith, that men *are enticed and drawne away by their owne concupiscence.* Nowe this enticing is onely by the suggestion of badde cogitations and desires. This action of the flesh made Paul say that he was *carnall sold vnder sinne.*

The second action of the flesh is to hinder, and quench, & ouerwhelme the good motions of the spirit. Paul found this in himselfe, when he saide, *I see an other law in my members rebelling against the lawe of the mind, & leading me captiue to the law of sinne.* By reason of this action of the flesh, the mā regenerate is like to one in a slumber trou-

troubled with the disease called *Ephialtes* or the mare: who thinkes that hee feeles something lying on his breast as heauie as a mountaine: and would faine haue it away, whereupon he striues and labours by hāds & voice to remooue it, but for his life can not doe it.

On the contrarie, the lusting of the spirit containes two other actions. The first is to beget good meditations, motions, inclinations, and desires in the minde, will, and affections. Of this Dauid speaketh. *My reines teach mee in the night season*: that is, my minde, affection, and will, and my whole soule beeing sanctified and guided by the spirit of God, doe minister vnto mee considerations of the way in which I ought to walke. Isai-

*Psal.*  
*26.8.*

as prophesying of the Church  
of the newe testament, saith,  
*When a man goeth to the right  
hand or to the left, he shall heare  
a voice, saying, Here is the way  
walke in it.* Which voice is not  
onely the outwarde preaching  
of the ministers, but also the in-  
ward voice of the spirit.

The second action of the  
spirit is to hinder and suppress  
the badde motions and sugges-  
tions of the flesh. Saint Iohn  
saith, *hee that is borne of God* 1. Ioh.  
*sinneth not, because his seede re-* 3.9.  
*maineth in him*, that is, grace  
wrought in the heart by the  
holy ghost, which resisteth the  
rebellious desires of the flesh.

That the maner of this fight  
may more cleerely appeare, we  
must examine it more particu-  
larly. In the soule of man there  
be two speciall partes, the mind  
and

and the will.

In the mind there is a double combat. The first is betweene knowledge of the word of God, and naturall ignorance or blindnesse. For seeing we doe in this life know but in part: therefore knowledge of the truth must needes be ioyned with ignorance in all that are inlightened: and one of these beeing contrarie to an other, they strue to ouershadow and ouercast each other.

Hence we may learne the cause why excellent Diuines doe varie in diuers points of religion: and it is, because in this combat, naturall blindnesse yet remaining, preuailes more or lesse. Men that are dimme sighted and can not discerne without spectacles, if they be set to discerie a thing a farre off, the  
most



most of thē would be of diuers opinions of it. And men enlightened and regenerate in this life do but see *as in a glasse darkly.* 1. Cor. 13. Againe, this must teach all students of diuinitie often to suspect themselves in their opinions and defences: seeing in them that are of soundest iudgment the light of their vnderstanding is mixed with darknesse of ignorance. And they can in many points see but as the man in the Gospell, who when our Sauour Christ had in part opened his eyes, sawe men walking, not as men, *but in forme of trees.* Also this must teach all that read the scriptures to innocate and call vpon the name of God, that he would enlighten them by his spirit, & abolish the mist of natural blindnesses. The Prophet David was  
wor-

worthily enlightened with the knowledge of Gods word so as he excelled the ancient and his owne teachers in wisdom: yet beeing priuie to himselfe touching his owne blindnes, often praieth in the psalmes, *Inlighten my eyes that I may understand the wonders of thy law.*

By reason of this fight, when naturall blindnes preuailes, the child of God truly inlightened with knowledge to life euerlasting, may erre not onely in lighter points, but euen in the very foundation of religion, as the Corinthians and the Galatians did. And as one man may erre, so an hundred men may also: yea a whole particular Church; and as one Church may erre, so an hundred more may. For in respect of this combat, the estate and condition of  
all

all men is alike. Whence it appears that the Church militant vpon earth is subiect to error. But yet as the diseases of the bodie be of two sorts: some curable, and some incurable which are to death; so likewise errors are. And the Church though it be subiect to sundrie falls, yet it can not erre in foundation to death: the errors of Gods childrē be curable. Some may here say, 'If all men and Churches be subiect to error, thē it shal not be good to ioyne with any of them, but to separate from them all. I answer, though they may and doe erre, yet we must not separate from them, so long as they doe not separate from Christ.

The second combate in the mind, is betweene faith and vnbeleefe. For faith is imperfect,  
and

and mixt with the contrary, vnbeleefe, presuming, doubting, &c. As the man in the Gospell saith, *Lord, I beleene, helpe mine vnbeleefe.*

By reason of this fight, when vnbeleefe preuailes, the very child of God may fall into fittes and pangs of despaire: as Iob and Dauid in their temptations did. For Dauid once considering the prosperitie of the wicked, brake out into this speech,

*Pf. 73. Certely I haue clenfed mine heare  
in vaine, and washed mine handes  
in innocencie. Yea, this despaire  
may be so extreame, that it shall  
weaken the bodie & consume  
it, more then any sicknesse. No  
man is to thinke this straunge  
in the child of god. For though  
he despaire of his election and  
saluation in Christ, yet his de-  
spiration is neither totall nor  
finall.*

finall. It is not *totall*, because he doth not despaire with his whole heart, faith euen at that instant lusting against despaire. It is not *finall*, because he shall recouer before the ende of this life.

To proceede, the combate in the will is this. The will partly willeth and partly nilleth that which is good at the same instant: and so likewise it wil- leth and nilleth that which is e- uill: because it is partly rege- nerate and partly vnregene- rate. The affections likewise, which are placed in the will, partly imbrace and partly es- chew their obiects: as loue part- ly loueth and partly doth not loue God and things to be lo- ued: feare is mixed & not pure (as schoolemen haue dreamed) but partly *filiall* partly *seruile*,  
cau-

causing the childe of God to stand in awe of God not onely for his mercies, but also for his iudgements and punishments.

The will of a man regenerate is like him that hath one legge sound, the other lame: who in euery steppe which he makes, doth not wholly halt or wholly goe vpright, but partly goe vpright and partly halt. Or like a man in a boate on the water: who goeth vpward because he is carried vpward by the vessel: & at the same time goes downward, because he walkes downward in the same vessell at the same instant. If any shall say that contraries can not be in the

*a In gra-* same subiect: the answer is, that  
*dibus re-* they can not, if one of them be  
*missis nō* in his full strength *a* in the high-  
*in sum-* est degree: but if the force of  
*mis.* them both be delaied & weak-  
 ned,

ned, they may be ioyned together.

By reason of this combate, when corruption preuailes against grace in the will and affections, there ariseth in the godly a certaine *deadnesse* or *hardnesse* of heart, which is nothing else but a want of sense or feeling. Some may say, that this is a fearefull iudgement: but the answer is, that there be two kinds of hardnes of heart: one which possesseth the heart, and is neuer felt: this is in them, who haue their consciences seared with an hot yron; who by reason of custome in sinne are past all feeling, who likewise despise the meanes of softening their hearts. And indeede this is a fearefull iudgement. There is another hardnes of heart which is felt: and this is not so dangerous

*Eph. 4.*

*19.*

*Zach.*

*7. 11.*

Isa. 65.  
87.

rous as the former : for as wee feele our sicknes by contrarie life and health : so hardnesse of heart when it is felt argues quicknes of grace and softnes of heart. Of this Dauid often complained in the psalmes : of this the children of Israel speak when they say, *Why hast thou hardned our hearts frō thy waies.*

Thus much of the manner of the combat in particular: before we proceede any further, let vs mark the issue of it, which is to preuaile against the flesh.

The spirit preuailes against the flesh at two times : in the course of a mans life , and at his ende ; but yet with some foyles receiued.

I say the spirit preuailes not in one instant, but in the whole course of a mans life. So Saint  
1. Ioh. 5. 19. Iohn saith , *He which is begotten of*



of God sinneth not : for he preserveth himselfe : the grace of God in his heart ordinarily prevailing in him. And Paul makes it the propertie of the regenerate man to walke according to the spirit, which is not now & then to make a steppe forward, but to keepe his ordinarie course in the way of godlinesse. As in going from Barwicke to London, it may be a man now and then will goe amisse : but hee speedily returnes to the way againe, and his course generally shall be right. Rom. 8. 1.

Againe, the spirit prevails in the ende of a mans life. For then the flesh is utterly abolished, and sanctification accomplished : because no vncleane thing can enter into the kingdom of heaven.

This further must be conceived.

ued, that when the spirit preuailes, it is not without resistance and striving: as Paul testifieth, *I doe not the good which I would, but the euill which I would not, that doe I.* Which place is not to be vnderstood onely of thoughts and inward motions (as some would haue it) nor of particular offences: but of the generall practise of his dutie or calling, through the whole course of his life. And it is like the practise of a sicke man, who hauing recovered of some grievous disease, walkes a turne or twaine about his chamber, saying, ah, I would faine walke vp and downe but I can not: meaning not that he can not walke at all, but signifying that he can not walke as he would, beeing soone wearied through faintnesse.

I added

I added further, that this preuailing is with foyles. A foyle is, when the flesh for the time vanquisheth and subdueth the spirit. In this case, the man regenerate is like a souldiour, that with a blow hath his brain-pan cracked, so as he lies groueling astonished not able to fight: or like him that hath a fitte of the falling sicknes, who for a time lies like a dead man. Hence the question may be mooued, whether the flesh preuailing doth not extinguish the spirit, and so cut off a man frō Christ, till such times as he be ingrafted againe. The answer is this: There be two sorts of Christians: one, who doth onely in shew and name professe Christ: and such an one is no otherwise a member of Christs mysticall bodie, then a wooden legges:

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*Isa. 65.*

37.

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set to the bodie is a member of the bodie. The second is he that in name and deede is a liuely part and member of Christ. If the first fall, he can not be saide to bee cutte off, because he was neuer ingrafted. If the second fall, he may bee and is cutte off from Christ. But marke howe: he is not wholly cut off but in some part, namely in respect of the inward fellowship & communion with Christ, but not in respect of coniunction with him. A mans arme taken with the dead palsie, hanges by and receiues no heate, life, or sense from the rest of the members, or from the heade, yet for all this, it remaines still vnited and coupled to the bodie, and may againe bee recovered by plasters and phisicke: so after a grieuous fall the childe of God  
feeles



feeles no inward peace and cō-  
fort, but is smitten in consciēce,  
with the trembling of a spiritu-  
all palsie for his offence: & yet  
indeede still remaines before  
God a member of Christ in re-  
spect of coniunction with him,  
& shal be restored to his former  
estate after serious repentance.

And God permits these  
foiles for weightie causes: first  
that men might be abashed &  
confounded in thēselues with  
the consideration of their vile  
natures, and learne not to swell  
with pride; because of Gods  
grace. Paul saith that after hee  
had bin rapt into the third hea-  
uen, the *angel Satan was sent to* 2. Cor.  
*buffet him,* and (as wee saide) to 12.7.  
beate him blacke and blew, that  
he might not be exalted out of  
measure. The second, that wee  
may learne to deny our selues

G I and

and cleaue vnto the Lord from  
the bottom of our hearts. Paul  
saith that he was sicke to death,  
2. Cor. *that hee might not trust in him-*  
1.9. *selfe, but in God who raiseth the*  
*dead.*

Thus much of the manner  
of the combate: nowc followes  
the cause of it.

The cause is the contrarietie  
that is betwene the flesh and  
the spirit. As Paul saith, *The*  
Ro. 8.5. *wisdom of the flesh is enmitie to*  
*God.*

Hence wee are taught, that  
since the fall there is no free-wil  
in man, in spirituall matters cō-  
cerning either the worship of  
God or life euerlasting. For  
flesh is nothing els but our na-  
turall disposition: and man is  
nothing els but flesh by nature:  
for the spirit comes afterwarde  
by grace: and the flesh is flatte  
con-

contrarie to the spirit which makes vs do that which is pleasing vnto God. Wherefore the will naturally is a flat bondslaue vnto sinne.

Againe, hence we may learn that it is not an easie matter to practise religion : which is to liue according to the spirit, to which our naturall disposition is as contrarie as fire to water: wherefore if we will obey god, we must learne to force our natures to the duties of godlines; yea, euen sweat and take paines therein.

Lastly here wee may learne the nature of sinne. The spirit is not a substance but a qualitie: and therefore the flesh which is nothing els but originall sin, and is contrarie to the spirit, must also be a qualitie: for such as the nature of one contrarie is

such is the other. There is in euery man the substance of bodie and soule, this cannot bee sinne, for then the spirit also should be the substance of mā. There is also in the substance the faculties of bodie & soule: and they can not be sinne, for then euery man should haue lost the faculties of his soule by Adams fall. Lastly in the faculties there is a contagion or corruption which carrieth the against the law: and that is properly sinne and the flesh, which is contrarie to the spirit.

The fourth point is, touching the persons in whome this combate is. Paul shewes who they are, when he saith, *So that ye cannot, &c.* where it appears that such as haue this combate in them must be as the Galatians, men iustified and sanctified:

ed: and yet not all such, but only they that bee of yeares: for the infants of the faithful, howsoever wee must repute them to belong to the kingdome of heauen, and therefore to bee iustified and sanctified: yet because they doe not commit a-ctuall sinne, they want this cōbate of the flesh & spirit, which standes in action. As for those which bee vnregenerate, they neuer felt this fight. If any say that the worst mā in the world, when he is about to commit any sinne, hath a strife and fight in him. It is true indeed: but that is another kinde of combate, which is betweene the conscience and the heart. The conscience on the one part terrifying the man for sinne: the will and the affections haling and pulling him thereunto: the will

and the affections wishing and desiring that sinne were no sin, and Gods commandment abolished: whereas contrariwise the conscience with a shrill voice proclaimes sinne to bee sinne. This fight was in Pilate, who by the force of his conscience feared to condēne Christ: and yet was willing, & yeelded to condemne him that hee might please the people.

Furthermore, this combate is in the regenerate but during the time of this life. For they which are perfectly sanctified feele no strife. If any shall say, that this combate was in Christ when he said, *Father if it be thy will let this cup passe from me, yet not my will but thine be done.* Indeede here is a combate, but of another sort; namely the fight of two diuers desires: the one was

was a desire to doe his fathers wil in suffering the death of the crosse: the other a naturall desire (which was no sinne but a meere infirmitie of humane nature) whereby hee in his manhood desires (as the manner of nature is to seeke the preservation of it selfe) to haue the cursed death of the crosse remoued from him.

The fifth point is the effect of this combate, which is to make the man regenerate, *that he can not doe the things which he would*: and this must bee vnderstood in things both good and euill.

And first he can not doe the euill which hee would for two causes. First because he can not commit sinne at what time soeuer hee would. S. Iohn saith, *He 1. Ioh. that is borne of God sinneth not, 3.9.*

*neither can he sinne, because hee is borne of God, that is, hee cannot sinne at his pleasure or when hee will. Ioseph when hee was assaulted by Putiphars wife to adulterie; because the grace of God abounded in him, whereby hee answered her, saying, Shall I doe this, and sinne against God, hee could not then sinne. Lot, because his righteous heart was grieued in seeing and hearing the abominations of Sodome, could not then sinne as they of Sodome did. Hence it appeares, that such persons as liue in the daily practise of sin against their owne consciences, (though they bee professours of the true religion of Christ) haue no soundnesse of grace in them.*

Secondly the man regenerat cannot sinne in what maner he would:



would: and there be two reasons thereof. First, hee cannot sinne with *full consent* of will, or with all his heart: because the will so far forth as it is regenerate, resisteth and draweth backe; yea, even then when a man is carried headlong by the passions of the flesh, he fees some contrarie motions of a regenerate conscience. It is a true rule that sinne doth not raigne in the regenerate. For so much grace as is wrought in the mind, will, affections: so much is abated proportionally of the strength of the flesh. Wherefore when hee commits any sinne, he doeth it partly willingly, and partly against his wil. As the marriners in the tempest, cast Ionas into the sea willingly: for else they had not done it: & yet against their wils too: which appears be-

because they praied, and cast their goods out of the shippe, and laboured in the rowing against the tempest, and that very long before they cast him out. And herein lies the difference betweene two men committing one and the same sinne, the one of them being regenerate, the other vnregenerate. For the latter sinnes with all his heart & with full consent, & so doth not the first. Secondly, though he fall into any sinne, yet he doth not lie long in it, but speedily recouers himselfe, by reason of grace in his heart.

Hēce it is manifest, that *sinnes of infirmities* are committed onely of such as are regenerate. As for the man vnregenerate he cannot sinne of infirmity whatsoever some falsly thinke. For he is not weake but starke dead  
in

in sinne. And sinnes of infirmity are such onely as rise of constraint, feare, halstines, and such like sudden passions in the regenerate. And though they sinne of weaknes often by reason of this spiritual combat, yet they doe not alwaies: for they may sinne against knowledge and conscience of presumptiō.

To come to the second point: the regenerate man can not *doe the good which he would*: because he can not doe it perfectly and soundly according to Gods will as he would. Paul saith, *To will is present with me, but finde* Rom. 7.  
*no meanes* (κατὰ δύναμιν) *perfectly* 18.  
*to doe that which I would*. In this point the godly man is like a prisoner that is gotten forth of the gayle, and that he might escape the hand of the keeper, desires and strives with all his heart

heart to runne an 100 miles in a day; but because he hath strait & weighty bolts on his legges, can not for his life creepe past a mile or twaine, and that with chafing his flesh and tormenting himselfe. So the seruants of God doe heartily desire, and endeauour to obey God in all his commandements: as it is said of King Iosias, *that he turned to god with all his heart, with all his*  
*2. king. soule, with all his might, according*  
*23. 25. to all the lawes of Moses, &c.*  
 yet because they are clogged with the bolts of the flesh, they performe obediēce both slowly and weakly, with diuers slips and falls.

Thus much of the combat: now let vs see what vse may be made of it.

First of all by it we learne what is the estate of a Christian man

man in this life. A Christian is not one that is free from all euill cogitations, from rebellious inclinations and motions of will and affections, from all manner of slips in his life and conuersation: for such an one is a meere deuise of mans braine, and not to be found vpon earth. But indeede he is the sound Christian that feeling himselfe laden with the corruptions of his vile and rebellious nature, bewailes them from his heart, and with might and maine fights against them by the grace of Gods spirit. Againe here is ouerthrowne the popish opinion of merite and iustification by workes of grace, on this manner. Such as the cause of workes is such are workes themselues. The cause of workes in man, is the minde, will, and affections  
san-

sanctified: in which, the flesh & the spirit are mixt together, as hath bin shewed before. Therefore workes of grace, euen the best of them are mixt workes, partly holy and partly sinfull. Whereby it is euident to a man that hath but common sense, that they are not answerable to the righteousness of the law: and that therefore they can neither merit life, or any way iustifie a man before God. If any replie, that good works are the works of Gods spirit, & for that cause perfectly righteous. I answer, it is true indeed, they come from the holy Ghost that can not sinne, but not onely or immediately. For they come also from the corrupt minde and will of man, and in that respect become sinnefull; as sweete water issuing out of a pure fountaine, is  
by

by a filthie channell made corrupt.

Thirdly, we do hence learne that concupiscence or originall sinne is properly and indeede sinne after baptisme, though it please the councill of Trent to decree otherwise. For after baptism it is flat contrarie to the spirit, and rebels against it. Papists object that it is taken away by baptisme. *Ans.* Originall sinne or the flesh is taken away in the regenerate thus. In it there be three things; the guilt, the punishment, the corruption: the first two are quite abolished by the merit of Christs death in baptisme: the third, that is, the corruption remaines still: but marke in what manner: it remaines weakned, it remains not imputed to the person of the beleever.

Lastly

Lastly hereby we are taught to be watchfull in praier. *Watch and pray* (saith Christ) *&c. for the spirit is readie, but the flesh is weake.* Rebecca, when two twinnes stroue in her wombe was troubled and said, Why am I so? wherefore shee went to aske the Lord, namely by some Prophet. So when we feele this inward fight, the best thing is to haue recourse to God by praier, and to his word, that the spirit may be strengthened against the flesh. As the children of Israel by compassing the citie of Ierico seuen daies, and by sounding rammes hornes ouerturned the walls thereof: so by serious inuocation of Gods name the spirit is confirmed, & the turrets and towers of the rebellious flesh battered.

The



1. Carnall  
of

Euill. *I do that which  
is euill and I will doe  
it.*

Good. *I doe not that  
which is good and I  
will not doe it.*

2. Rege-  
nerate of

Euill. *I doe the euill,  
which I would not.*

Good. *I doe not doe  
the good which I  
would.*

3. Glori-  
fied of

Euill. *I doe not that  
which is euill, and I  
will not doe it.*

Good. *I doe that  
which is good, and I  
will doe it.*

LAUS DEO.

*A*  
WARNING  
*against*  
THE IDOLATRIE OF  
*the last times. And*

an Instruction  
touching Religious, or Divine  
worship.



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